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THE CLERGY REVIEW

JANUARY, 1954

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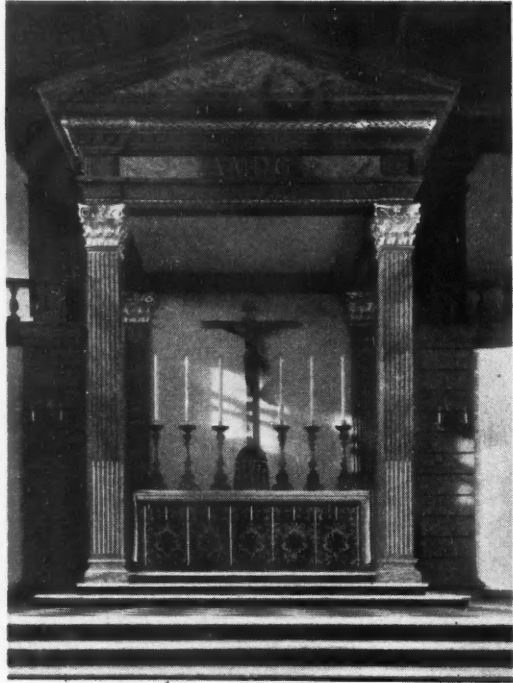
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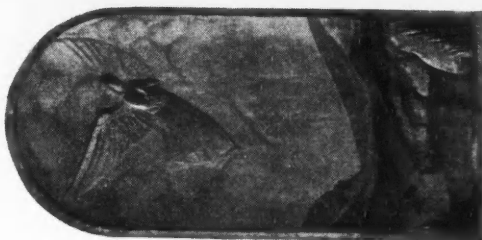
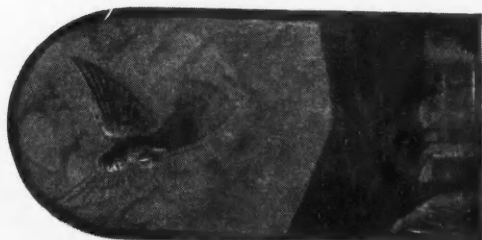
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The CLERGY REVIEW

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THE FOREMOST AND INDISPENSABLE FOUNT

IN his Pastoral Letter for Advent, just ten years ago, the late Archbishop McDonald of St Andrews and Edinburgh wrote the following: "In the disastrous consequences which followed our neglect of Leo XIII's remarkable Encyclical, *Rerum Novarum*, we have a standing object-lesson of the dangers involved in disregarding the guidance of the Pope. Let us bear in mind that the pronouncements of Pius X in the sphere of liturgy and church music are no less solemn and emphatic than were those of Leo XIII in the economic field." Further on in the Pastoral the Archbishop says: "Is there any priest, teacher or responsible educationalist who has not experienced the difficulty of instilling religion as an active and lasting influence in the mind of the child today? . . . The rate of defection from the Church as the young pass into adolescence must fill those responsible for the upbringing of youth with deep anxiety. May it not be that the trouble is largely due to our neglect of this means so earnestly stressed by the Supreme Pontiffs?"

The fact that 22 November 1953 was the half-centenary of the publication of Blessed Pius X's *Motu Proprio* on Church Music provides us with a good reason to look back over the last fifty years in order to recall what he taught, to consider what has been done to implement his teaching and, so far as in us lies, to discover what remains to be done to complete his work.

But a study of the *Motu Proprio* of 1903 would be incomplete if we did not also take into consideration what later Popes have added to the original pronouncement by way of further explanation. Pius X was raised to the Supreme Pontificate in times very serious for the Church, and he took for his motto "To restore all things in Christ". His first utterance in the path towards this ambitious end was on the subject of music. It may seem strange that with all the evils that then beset the Church of Christ, in the combating of which he had to lead the way, he should make his first attack on something which might appear

incidental in the religious life of men. One can almost hear the objection "Could we not get down to the relief of the needy, the instruction of the ignorant, the building of schools, the preaching of the Ten Commandments in the highways and byways, the drawing of the pagan and the heretic by the net of Peter into the Barque of Peter, and, for the time being, tolerate what is unsuitable, or even what is definitely bad, in the sphere of Church Music?" Blessed Pius did not think so. Read the *Motu Proprio*, and, truly enough, it is almost completely given to reform in matters musical; but read and re-read the Introduction, and the answer to the above objection becomes clear. Blessed Pius well knew that the life of Grace is all-essential; that without Grace, even with the best will in the world and the greatest of human skill and energy, nothing of value can be accomplished; that we can never convert the world and restore it in Christ if first of all we do not reform ourselves.

"Among the cares of the pastoral office . . .," says Pius X, "a leading one is without question that of maintaining and promoting the decorum of the House of God, in which the august mysteries of religion are celebrated, and where the Christian people assemble to receive the grace of the Sacraments, to assist at the Holy Sacrifice of the altar, to adore the most august Sacrament of the Lord's Body, and to unite in the common prayer of the Church in the public and solemn liturgical offices. Nothing should have place, therefore, in the temple calculated to disturb or even merely to diminish the piety and devotion of the faithful, nothing that may give reasonable cause for disgust or scandal, nothing, above all, which directly offends the decorum and the sanctity of the sacred functions and is thus unworthy of the House of Prayer and the Majesty of God."

The wise gardener does not try to plant his flowers and trees and lay his lawns on a piece of unprepared land. First there is the spade work of removing weeds and roots and stones, and the levelling of rough patches. In his huge spiritual garden of humankind, Pius had to remove a lot of weeds, and the "most common of them, one of the most difficult to eradicate", was, precisely, "the abuse affecting sacred chant and music". Yes, it is true, the Church Music of the time was the chief obstacle to the use of the best means of growth in Grace within the Church.

I should not have dared to say so, but Blessed Pius did say so. Here are his words: "When We consult our own experience and take into account the great number of complaints (on matters of Church Music) that have reached us during the short time that has elapsed since it pleased the Lord to elevate our humility to the supreme summit of the Roman Pontificate, We consider it our *first* duty, without further delay, to raise our voice *at once* in reproof and condemnation of all that is seen to be out of harmony with the right rule . . ., in the functions of public worship and in the performance of the ecclesiastical offices. Filled as We are with a most ardent desire to see the true Christian spirit flourish and be preserved by all the faithful, We deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its *foremost and indispensable fount*, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church. And it is vain to hope that the blessing of Heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odour of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple."¹

That is how Blessed Pius struck at the root of the trouble. To restore all things in Christ, the faithful needed the true Christian spirit; the right means of obtaining this was from the "foremost and indispensable fount" (active participation in the Liturgy); but to allow this to happen dignity and decorum had to be restored to the churches, and suitable music had to be provided through which they *could* participate actively; and for this end a radical reform of Church Music was essential. So to begin with a musical reform was not so strange after all.

If we had no other historical records than the *Motu Proprio* and the Apostolic Constitution *Divini Cultus* of Pius XI written a quarter of a century later, we could see that the state of Church Music before the time of Blessed Pius was bad in the extreme. Frequently the settings were too long, and so delayed the liturgy; they were too worldly, and so were reminiscent of the theatre; they gave too much scope to the soloist; they repeated too much

¹ Parentheses and italics are the writer's.

of the text, and on the contrary left out parts of it; there were long organ or orchestral interludes in the middle of a text; in short, they had the effect of distracting from prayer rather than raising the mind to God, and being, as they were, of great intricacy, they were the province of expert (often professional) singers, and so left no room for the active participation of the ordinary faithful.

The *Motu Proprio* lays down the principles by which good Church Music is to be judged. It must be holy, excluding profanity both in itself and in its mode of presentation; it must be true art; it must be universal, in the sense of not having an appeal only to those of a particular nation or group of nations. Then he says that there are three kinds of music which contain these characteristics, Gregorian Chant, Classic Polyphony and certain kinds of Modern Music. Of Gregorian Chant he says that it contains the necessary qualities in the highest degree, that it is the chant "proper to the Roman Church"; which the Roman Church "proposes to the faithful as her own"; which "has always been regarded as the supreme model for sacred music". "The classic Polyphony," he continues, "agrees admirably with Gregorian Chant, the supreme model of all sacred music, and hence has been found worthy of a place side by side with the Gregorian Chant in the more solemn functions of the Church." Of Modern Music he says, "The Church has always recognized and favoured the progress of the arts . . . consequently modern music is also admitted to the Church, since it, too, furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of liturgical functions."

But all these directions, and many more which cannot be quoted in this article, are a means to an end, the end being that the people may acquire the true Christian spirit from its primary and indispensable source, which is active participation in the liturgy. That is the principal seed, the "germen" which Pius X sowed. Therefore he once again turns to Gregorian Chant, saying that special efforts are to be made to restore its use to the people, "so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times".

During the course of the last fifty years it would seem that

for the most part the negative side of the *Motu Proprio* has been obeyed. I refer to the banishing from the liturgy of the type of music that "cries to heaven for vengeance". But not before Pius XI had published in 1928 his complement and reminder of the *Motu Proprio*, in which he says: "It is to be deplored that these most wise laws in some places have not been fully observed and therefore their intended results not obtained. We know that some have declared that these laws, though so solemnly promulgated, were not binding on their obedience. Others obeyed them at first, but have since come gradually to give countenance to a type of music which should be altogether banned from our churches."

But now, after another twenty-five years, I make the optimistic observation above, because the present Pope in his *Mediator Dei* does not make such a detailed accusation as did his predecessor, but contents himself with saying, "As regards music, We enjoin the strict observance of the clear and definite rules that have been laid down by this Apostolic See" (par. 203).

But if we have reached the stage of having our choirs sing the right kind of music, be it Chant, Polyphony or Modern, while our congregations are still "silent and detached spectators", as deplored by the late Holy Father, we have started, but only just. And in this country, to be honest, it does not seem that we have got much further at present. The people are still not acquiring the true Christian spirit from its primary and indispensable source.

In France, Germany, Austria and Holland the liturgical movement has progressed more quickly, and this brings us to another point, mentioned not by Pius X or Pius XI, but by our present Supreme Pontiff. I refer to what has come to be known as the "Dialogue Mass", the Low Mass at which the congregation recite some or all of the responses, sometimes also the "Gloria", "Credo", "Sanctus", etc., with the celebrant, sometimes, again, the Scriptural lessons being read in the language of the people whilst the priest reads them in Latin at the Altar. Pius XII commends this method, but leaves it to the local Ordinaries to determine whether and how it be carried out in their dioceses. But the Holy Father seems definitely to regard this form of active participation as a means to the more perfect

form, viz. congregational singing at Solemn Mass. In fact he says categorically that dialogue Mass must not be made a substitute for the Solemn Mass. In the countries above mentioned the judicious use of the dialogue Mass has been the means of teaching "active participation" to the people, and has led on to the communal singing of the Mass. Can it be said that we, in this country, have been trying to run before we can walk, to sing before we can recite, and so are slower in reaching the goal? There can be no insuperable difficulty in teaching people either to recite or to sing the parts of the Mass which are their province, as experience abroad and to a certain extent also in this country has proved. It is important to start with the most simple things, and then if possible to work on to those which are not so simple.

Before leaving the subject of dialogue Mass, I wonder if I might express a purely personal opinion. Since at present most public Masses are Low Masses (could it be said that as many as one in four is sung?) it follows that most people attend Low Mass, and therefore cannot actively participate by means of singing the people's part of the Mass. Yet all three Popes Pius emphasize active participation, and all three emphasize *singing*. Can it be that in the far-reaching vision of a Supreme Pontiff they are looking ahead to the time when *all* public Masses will be *sung*, as was the case in ancient times? If that is their vision, and if it comes to fruition, how grand it will be to live in those times! But, to get down to earth again, those days are a long way off yet, and it does seem that, if we are going to get active participation of the faithful as a general practice, the dialogue Mass will have to be used much more extensively, and probably during the rest of the lifetime of most of us.

With regard to singing, the Popes are all unambiguous in stating that they desire Gregorian Chant to be restored to the use of the people. This, then, we must aim at doing. But I feel that in enthusiasm for the Chant we may be in danger of reading into the words of the Popes more than they have said or meant. As far as we know, the Kyriale as we have it was composed when the people had ceased to take an active part in the singing. Hence its contents were for the most part presumably composed for choir singing. That does not mean to say that the whole Kyriale is beyond the powers of ordinary folk. On the

other hand, we have no right to imply that the Popes mean that the whole Kyriale is within the competence of the people. There are, surely, parts of it that should be left to monasteries, seminaries, etc., where all the people are more or less skilled singers. But there would still be enough left for the ordinary parish to use.

Again, although the Popes have said that the Chant is to be restored to the people, they have never said that the people must sing Gregorian exclusively. Congregations could not sing Polyphony, nor, with the possible exception of our Welsh brethren, could they sing modern harmony, but is there any reason why they should not sing modern unison? As one who has found the "People's Mass" of Dom Gregory Murray of immense help in accustoming the congregation to sing at Mass, I can say that modern unison such as this, far from being in any way an obstacle to the introduction of the people to Plainsong, is actually a help towards it. Surely there is no reason why we should not use both forms of music. And I express the hope that our present-day church musicians will not devote their skill exclusively to the composition of choral music, but will also try their hand at simple unison congregational settings; and why not simple Plainsong settings as well? Is there any intrinsic contradiction in the idea of twentieth-century Chant Masses? Could not the genius of the Gregorian experts produce for us Masses 19, 20 and 21 in such a way as to be as easily singable as Dom Gregory's Mass?

Let no church musician think he is wasting his time and skill in producing something simple. The simplest can be as beautiful as the most ornate. Take a ferial Preface or the sung "Pater Noster" at monastic Vespers or the tune for the hymn at the Little Hours on ferias; their beauty is exquisite, and yet they employ three or four notes at the most. Why not something on these lines for the chants of the Mass?

These considerations will, I hope, help to make it clear that the seed which Blessed Pius sowed fifty years ago was not primarily intended to make for aesthetic reform, but was first and foremost the laying of the foundations of a great pastoral work, a work for the sanctification of souls. It is a great pity that the word "liturgy" has, in some minds, become attached to particular styles of art in such things as vestments, altars,

church furnishings and music. All these things are good. It is right to interest ourselves in the progress and rationalization of everything pertaining to sacred art. But art in all these spheres is only the external embellishment of the real liturgy, which our present Holy Father defines as "The public worship which our Redeemer, the Head of the Church, offers to the heavenly Father, and which the community of the faithful pays to its Founder, and through Him to the Eternal Father; briefly it is the whole public worship of the Mystical Body of Jesus Christ, Head and members." Once we can give what Cardinal Newman calls a "real assent" to this great truth, everything in our lives should fall automatically into its place; our private and individual prayer and our partaking in popular devotions will be so directed as to "cause us to take part in the liturgy with greater spiritual profit" (*Mediator Dei*, par. 195); our Catholic Action and apostolic work in the social field will flow from and lead to the liturgy; our home life and working life will be inspired and upheld by it; in short, our whole spiritual life will be integrated into a unity.

A. S. E. BURRETT

DE ANNO ET EJUS PARTIBUS

THIS is in the part of the Breviary we never recite, and seldom read. Some of us perhaps have never read it, yet it is a merry enough section once we go into it, and all the breviary-makers most dutifully reprint it every time, even, at rather long intervals, bringing the examples up to date, so that my own edition has its examples for the date of Easter from as recent a year as 1851, 1852 or 1853. But the calendar-maker usually takes a long view anyway, and there is a pleasant example about Septuagesima in the year 4088 (a leap-year, of course).

Now, the priest who is also a schoolmaster often gets importuned by his boys about various questions which lie, as it were, on the fringe of theology. It was a religious class, and we were doing the Liturgical Year—surely a good way of imparting many elements of doctrine, scripture and church history. The other day we got to Septuagesima, and having got peacefully past the problem of whether it is really 70 days before Easter (actually 63), we were confronted with the fact that we sometimes get five green Sundays before and sometimes none at all. Well, it was of course the sliding scale of Easter, pushing back Septuagesima as far as 18 January (19th in a leap-year), or forward to 21 February (22nd in a leap-year), and at the other end bringing the Feast of the Sacred Heart back to 29 May, or right on to 2 July. (Incidentally what is going to happen in 1962 and 1973, when this feast falls on 29 June?)

Now they wanted to know what controls this sliding scale, and were not going to be fobbed off with facile remarks about the moon. So we had to have a definition of the date of Easter. *Easter Sunday is the first Sunday after the Full Moon on or after 21 March* (the day taken for the Spring Equinox)—the Jewish Passover is the day of the Full Moon, whatever day of the week, and the Christian Easter is the Sunday *following*, even if the Passover itself should be on a Sunday.

Next, of course, they wanted to know what were the earliest and the latest possibilities. So we made following the simple little Table A (bearing in mind that a lunar month is $29\frac{1}{2}$ days, reckoned alternately as 30 and 29 days, with the fourth lunar month from January reckoned as 29, so that the interval in question will be 29 days):

TABLE A

March 20	F.M. before equinox.
March 21	F.M. on equinox		
March 22	If a Sunday, gives <i>Earliest Easter</i>		
April 18	first F.M. after equinox.
	If a Sunday, Easter is next Sunday		
April 25	This Sunday, first after F.M., gives the <i>Latest Easter</i> .		

Actually these extreme dates are the rarest of all, since these conditions can only be verified if these two precise patterns occur. An Easter on 22 March has not happened since 1818 ("Gosh, Father") and cannot happen in this or the next two centuries; and as to the latest Easter, on 25 April, we were all agreed that it was a super-thrill that the year 1943 was the first time this had occurred since the year of the Great Fire, 1666, and it will not happen again until 2038 ("by which time I shall be dead and buried, and I hope you will have prayed for me"—seemly murmurs of "Yes, Father").

By now, of course, we had got well *in medias res*: "Father, why *can't* it happen in this century? What *makes* it early or late?" And so we were back at the moon.

Well, we all know in general how to work those Perpetual Calendars so obligingly printed at the beginning of our Breviaries: the Dominical Letters go round in cycles of 7, AbcdefgAbcdefg, etc., so that if 1 January is marked A and is, for instance, a Thursday, all other days marked A are also Thursdays, so that we need not bother with year-to-year calendars ("Good idea," said one. "I'll make one for myself"—and he did, but it went wrong at the end of February). Then the Epact-column has figures returning in cycles of 30 and 29 alternately, representing the lunar months, so that we can tell the state of the moon on any day in the year, if we know it on one day. Thus if it is New Moon on 1 January (marked *), we know that all days marked * are New Moons. The Dominical Letter of a year is the letter that marks Sundays throughout the year (in 1953 all days marked d are Sundays), while the Epact for a year is the figure that marks the New Moons (in 1953 all days marked xiv are New Moons).

It now seemed that we must after all depend upon annual calendars to learn the Dominical Letter and Epact for any given year. But it is nothing like so dull as that. The Dominical Letters go back one each year (1954 for instance is c), since 364, and not 365, is a multiple of 7. Thus if we know what day of the week it is today, we can calculate the Dominical Letter for any other year only guarding against the obvious fact that in a leap-year the Dominical Letter will shift one more place back after 29 February (e.g. 1955 is b, 1956 starts off gaily with A,

but after a day has been inserted the rest of the year goes on with g). Similarly with the Epact: the 12 lunar months of 30 and 29 days add up to 354, so that each year the lunar year is 11 days behind the solar year. Thus if in one year the New Moons are marked with v, the next year has them marked with xvi and the year after with xxvii. (The following year, which should be 38, is called viii, because the 30 of the whole lunar month gained is subtracted.) All this becomes quite clear in practice in Table C.

But here we ought to mention the Golden Number. It is quite simple really. These Epacts, increasing by 11 each year, arrive back after 19 years to within one day of where they started, and in the 19th year one day is added to bring the Epact exactly to where it was 19 years before. This means that the Epacts repeat themselves every 19 years, and the Golden Numbers, 1 to 19, pursue each other successively in cycles of 19 years, so that during the present three centuries (1900-2199) the Golden Number 16 always means an Epact xiv (as in 1953, 1972, etc.).

Now, the Epact has told us the New Moon. What about the Full Moon (which is what we really want to know)? Here our Breviary-makers have not been so obliging, but they probably felt we might be able to manage this for ourselves. The Full Moon is always taken to be the 14th day from and including the day of the New Moon. In our Perpetual Calendars the Epacts are numbered backwards through each lunar month (showing days to go to the next New Moon), so that if we subtract 13 from the figure for the New Moon we have the figure for the Full Moon. Thus in 1953 the New Moons are marked xiv; so the Full Moons are marked i. And this is the figure we really look for when calculating Easter.

At this point we had better have a section from the Perpetual Calendar covering the area within which Easter can occur. This is Table B, from which, if we know the data (Dominical Letter and Epact—or better, Full Moon) for any year, we can see the date of Easter at a glance. Table C gives a set of data for 20 years, including a complete cycle of Golden Numbers, to save a little mental arithmetic. (We had these tables duplicated, and were quickly reckoning Easters in any of these years, just for the fun of it.)

THE CLERGY REVIEW

TABLE B

PERPETUAL CALENDAR
COVERING THE AREA
IN WHICH EASTER
OCCURS

	<i>Epact</i>	<i>Dom. Lett.</i>
(March 21	x (equinox)	c)
March 22	ix	d
23	viii	e
24	vii	f
25	vi	g
26	v	A
27	iv	b
28	iii	c
29	ii	d
30	i	e
31	*	f
April 1	xxix	g
2	xxviii	A
3	xxvii	b
4	xxvi 25	c
5	xxv . xxiv	d
6	xxiii	e
7	xxii	f
8	xxi	g
9	xx	A
10	xix	b
11	xviii	c
12	xvii	d
13	xvi	e
14	xv	f
15	xiv	g
16	xiii	A
17	xii	b
18	xi	c
19	x	d
20	ix	e
21	viii	f
22	vii	g
23	vi	A
24	v	b
25	iv	c

TABLE C

DATA FOR A FEW
YEARS

<i>Year</i>	<i>Dom. Lett.</i>	<i>Gold. Num.</i>	<i>Epact (N.M.)</i>	<i>14th day (F.M.)</i>
1953	d	16	xiv	i
1954	c	17	25	xii
1955	b	18	vi	xxiii
1956	Ag	19	xvii	iv
1957	f	1	xxix	xvi
1958	e	2	x	xxvii
1959	d	3	xxi	viii
1960	cb	4	ii	xix
1961	A	5	xiii	*
1962	g	6	xxiv	xi
1963	f	7	v	xxii
1964	ed	8	xvi	iii
1965	c	9	xxvii	xiv
1966	b	10	viii	xxv
1967	A	11	xix	vi
1968	gf	12	*	xvii
1969	e	13	xi	xxviii
1970	d	14	xxii	ix
1971	c	15	iii	xx
1972	bA	16	xiv	i

The above Table C can be easily extended back or forth, since the Golden Numbers are shown already repeating. Thus 1973 will have Golden Number 17 with Epact and Full Moon corresponding, and 1952 has 15, etc.

The Dominical Letters continue in the same way, with *two* letters for each leap-year, the *second* one (after 29 February) being the relevant one for Easter calculations.

The Epact with an arabic 25 needs to be noticed. It will be seen in Table B that in a short lunar month of 29 days the telescoping occurs between xxiv and xxvi, and then the second 25 is always written in arabic. This arabic 25 is used when (as in 1954) the Golden Number is over 11, which gives a better adjustment to the solar year.

Now, "usus hujus tabellae hic est", as the Breviary says, taking us so gently by the hand. The important data from Table C are the Full Moon and the Dominical Letter: in 1953 these are i and d. Find the Epact i in the Perpetual Calendar: 30 March. Now from that date go down the column of Dominical Letters until you come to d: 5 April, *and that is Easter*. In 1954 the Full Moon is at xii (17 April); the Dominical Letter is c, which appears the next day (18 April), *so that this is Easter Sunday*. ("Gosh, Father, it's easy!") And so on, for any year when we have the data at hand. If we explore back a little, we soon come to the exciting year 1943. It would be pleasant to see that year worked out on the table. A little simple arithmetic calculated from 1953 shows us that in 1943 the Golden Number was 6. This means Epact xxiv and Full Moon xi. The Dominical Letter (watching for the leap-years 1952, 1948 and 1944) arrives at c. Now to the table. The first Full Moon at xi after 21 March is on 18 April. But that is a Sunday (c), and we must therefore look down for the next c, which is Easter, on 25 April, the latest possible day.

At this stage I felt I had met the importunities of my class, for they were now able very quickly to reckon Easter in any year in this or the next century. But there are still some minor complications, when we wish to go back beyond the present century, for if the current system of Dominical Letters and Epacts were used permanently, a substantial error would accumulate, as it had done when the Calendar was reformed in 1582.

The first complication regards the Dominical Letter. The pattern of the Dominical Letters, with double letters every four years for the leap-years, if left undisturbed, becomes a repeating pattern every 28 years, and so it repeats from 1901 to 2199 (both inclusive). But to avoid the accumulation of error the years 1700, 1800 and 1900 are not leap years, so that the pattern of the Dominical Letters is interrupted at these points, though in each century the 28-year pattern starts again.¹

To avoid a similar accumulation of error with regard to the

¹ Actually the interruptions involve the substitution of an irregular cycle of 12 years (16 short of 28) for the cycle that covers the turn of the century. Thus when we reckon Dominical Letters back or forth, we reckon in cycles of 28 years, adding 12 or subtracting 16 each time one of these century-years is passed, to arrive at the same Dominical Letter as our starting point.

moon, the cycle of Epacts was altered by one day in 1700 and 1900. The Golden Numbers pursue their unerring course of 19 years back through the centuries, but the Epacts corresponding to them in the period 1700-1899 (both inclusive) are one higher than in the current cycle, so that Golden Number 16 (as in 1953), which now shows Epact xiv, before 1900 (e.g. in 1896) showed Epact xv, and of course the figure for the Full Moon is correspondingly one higher (i in 1953, and ii in 1896). Something of particular interest occurs if we work back to 1818. A little reckoning back by 19s shows that the Golden Number in that year was 14. Table C shows us that now this means Epact (New Moon) xxii and Full Moon ix: in the last century it indicated Epact xxiii and Full Moon x, which meant (see Table B) that at every Golden Number 14 the Full Moon fell on the day of the equinox (21 March). In 1818 the Dominical Letter was d, so that (Table B) we find Easter Sunday on the day after the equinox, 22 March, the earliest possible. This was the last time this happened before the new cycle of Epacts started in 1900, in which there is no Epact xxiii to give us a Full Moon x. It is obvious that a cycle of 19 Epacts cannot use all the 30 days of the moon, yet when the Epacts shifted by one in 1900 the new series uses all the numbers left out in the previous series; in two cycles therefore (e.g. 1700-1899 and 1900-2199) all the possibilities can occur, but never in one cycle. Thus the happy combination of 1943 (Epact xxiv) could not occur in the period 1700-1899, because Epact xxiv does not occur. Before 1700 the figures for the Epact were one higher again, so that in the period 1582-1699 (inclusive) Epact xxiii (which can give us the earliest Easter) corresponded to Golden Number 3 (at present indicating Epact xxi) and this, combined with the Dominical Letter d, gave an earliest Easter in 1598 and 1693.

Between the reform of the Calendar in 1582 and 2199, the earliest Easter on 22 March occurred in 1598, 1693, 1761 and 1818 only, and the latest Easter on 25 April, only in 1666 and 1943, and in the future in 2038 and 2133.

One of the quite remarkable things about all this is that all the people in our lands obey these rules from the Breviary. That we should celebrate our liturgy according to them is, perhaps, natural enough; but "*et ethnici hoc faciunt*" and decide

their bank holidays by them. This becomes still more remarkable when we realize that the New Moons and Full Moons are reckoned on the old Jewish Passover principle (the 14th day), and do not in fact quite correspond to the scientific astronomical data about the moon which we read (or do not read) in our newspapers and diaries. It is one of those Catholic, Papal, traditions which remains firm in our lands, and seems unlikely to be shaken by those occasional agitations (presumably by pagans) for a "fixed Easter".

The tradition of the sliding scale for Easter is a thing that most people simply take for granted, yet occasionally questions are asked. Probably most readers of THE CLERGY REVIEW know all the answers already; but this little essay may interest them as a piece of pedagogy. Others, on the other hand, may find that it makes those pages of small print at the front of the Breviary seem a less closed part of a book. Anyway, my boys enjoyed it all, and I think that with their newly discovered skill they would find a "fixed Easter" terribly dull. They would soon begin crying for the moon.

SEBASTIAN BULLOUGH, O.P.

A SUMMARY IN SONG

WHEN he wrote *Rerum Novarum* in 1891 Pope Leo XIII was an old man over eighty years of age. His worn, emaciated frame belied the vigorous and daring spirit that burned within him. His masterly Encyclical was the first of the Social Encyclicals—the first of more than 250 papal pronouncements and directives regarding social matters in the last sixty years. It was issued to deal with the difficult social problem which arose some one hundred and fifty years ago as a result of the Industrial Revolution.

In a nutshell, the problem was one of ownership. The small, independent craftsmen were falling, gradually but surely, before

the competition of the machine. Unable to buy machinery of their own, they were forced to join the ever-increasing propertyless working class who had no share in the ownership of the goods they produced. They were as men without souls, just so many "hands" and worth no more consideration by their employers. "Isolated and defenceless," Leo XIII described the worker, "he was given over to the callousness of employers and the greed of unrestrained competition."

There were three possibilities open to the workers: a "grin and bear it" attitude—not easy for men desperate for the necessities of life; class warfare, urged by Marxists and out-and-out Socialists, until a new social order arose in which there was no private ownership; drastic reforms, but within the framework of the existing system. *Rerum Novarum* was the Catholic answer. The Holy Father's solution, as he was careful to point out, was completely opposed to the Socialist policy of abolishing private ownership. Rather, Leo wished to see a more widely distributed system of ownership.

While worrying over these problems, Leo had also been revising and modifying the rules and constitutions of the Archconfraternity of the Holy Family. This society was founded in 1844 at Liège, where a group of workmen used to meet one night a week to pray, read good books and encourage one another in the practice of Christian virtue. Leo wrote much of the Office for the feast of the Holy Family which was later extended to the Universal Church by Benedict XV. One of the three hymns of the Office—all composed by the Pope himself—the hymn at Matins, has often struck the present writer as being a poetical summary of the Encyclical on the condition of the working classes.

This hymn is quite a change from the usual run of Breviary hymns. Leo XIII was a superb latinist; both words and metre are redolent of the classics, reminding one forcibly at times of Horace. I hope it will not prove too much of a distraction to my brother clergy, when they come to say the hymn in their Breviaries, if I comment briefly on the various verses in the light of the immortal Encyclical. My translation is strictly utilitarian and lays no claim to literary merit.

In the first two verses the Pope introduces his subject:

Sacra jam splendent decorata
 lychnis
 Tempia, jam sertis redimitur ara,
 Et pio fumant redolentque
 acerrae
 Thuris honore.

Adorned with lamps our holy
 churches gleam brightly at this
 season, and the altar is surrounded
 with flowers, and thuribles of
 incense send up their smoke and
 diffuse their fragrance in loving
 praise.

Num juvet Summo Geniti
 Parente
 Regios ortus celebrare
 cantu?
 Num domus David, decora et
 vetustae
 Nomina gentis?

Surely it would be delightful to
 praise in song the royal births
 (eternal and temporal) of the Son
 from the sovereign Father, and the
 illustrious names of David's house
 and ancient line!

Warming to his theme, the Holy Father goes on to consider the family home at Nazareth. At the beginning of his Encyclical he brought the right to private property into true perspective by considering the family rather than the individual. The Socialists hold, he said, that all individual possessions should become common property to be administered by public authority. But, he continued, this is no solution. The workers, whom it seeks to benefit, would be the first to suffer and would no longer be at liberty to dispose of their wages for anything productive of further wealth, but only for consumable goods. This is directly contrary to the natural rights of mankind and would soon lead to internal disorder in the country.

On the contrary, the first fundamental principle for improving the workers' lot, the Pope strongly insisted, is the inviolability of private property. This natural, human right to goods and land the Holy Father established from the point of view of the individual and of the family. Since man is capable of making provision for his present and future needs, he has the corresponding right to secure these provisions as his own. If an individual may possess private property, still more should the head of the family whose duties and responsibilities are thereby multiplied.

For it is a most sacred law of nature that a father should provide food and all necessities for those whom he has begotten; and, similarly, nature leads him to wish to lay by some means for his children, who

carry on, so to speak, and continue his own personality, to enable them to keep themselves decently from want and misery amid the uncertainties of this mortal life. Now in no other way can a father effect this except by the ownership of productive property, which he can transmit to his children by inheritance.

In the next three verses of his hymn the Pope indicates how our Lord found safety and security with his foster-father, sharing his possessions, his trade and the connexions he would have built up.

Gratius nobis memorare parvum
Nazarae tectum, tenuemque
cultum;
Gratius Jesu tacitam referre
Carmine vitam.

Nili ab extremis peregrinus oris,
Angeli ductu, propere remigrat
Multa perpressus Puer, et paterno
Limine sospes.

Arte, qua Joseph, humili excolen-
dus
Abdito Jesus juvenescit aevo,
Seque fabrilis socium laboris
Adjicit ultro.

However, it is more pleasing to us to call to mind the little home at Nazareth and its frugal way of life; more pleasing to record the hidden life of Jesus in song.

The Child, after much suffering, speedily returns under an angel's guidance from the Nile's far distant shores safe and sound to His father's house.

Jesus grows up to be trained in the same lowly trade as Joseph, and of His own free will makes Himself a partner in carpentry work.

In unfolding the Church's remedy for the social problem, the Holy Father sketched in his Encyclical the part to be played by the Church herself.

There are those who say that the Church should not meddle in social and industrial problems; there are others who say that the Church has not done enough. The former do not realize that the social problem at root is concerned with the knowledge and practice of God's plan for human society. Industrial problems are the outcome of free human acts, and in so far as these free acts may be good or bad they fall within the scope of the Church's mission to show mankind the way to salvation. Those who think the Church has failed to do enough in social matters expect too much from her. The Church is always giving us practical and positive guidance towards a just and human way of life. But this guidance is couched in the form of basic spiritual

principles, the material application of which is not essentially her concern.

The Church's action is doctrinal and directive. She must stress the inevitability of inequality owing to men's varied talents and gifts. Therefore, the rewards for work will not be equal. True social equality does not consist in *equal* shares for all, but in *fair* shares for all. Also the Church must remind both workers and employers of the obligations of justice each has towards the other. Both are God's children, destined to share His happiness, equally in need of redemption. "No man," says Leo, "can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. . . . By His example, and by His grace, and by the hope He holds out of everlasting joys and rewards, the divine Saviour has made pain and grief more easy to endure." The rich are told that wealth is not a passport to eternal happiness, but more often a burden. The poor are shown that poverty is no disgrace in God's sight, nor is the need to earn one's living by manual work any cause for shame after our Lord's example at the carpenter's bench. These ideas are expressed in the next verse of the hymn:

Irriget sudor mea membra,
dixit,
Antequam sparso madeant
cruore:
Haec quoque humano generi
expiando
Poena luatur.

May perspiration bedew my limbs,
He said, before they stream with gush-
ing blood; and may this pay the
penalty that will satisfy for the human
race.

The Church schools men to live up to the principles of Christ. It was by these means that she transformed the Pagan world. By training men to thrift and self-control and by her countless works of charity the Church has directly fostered temporal welfare all through the ages. Although the next verse of the hymn refers directly to our Lady, we can apply the second half of it to our Mother the Church:

Assidet Nato pia Mater almo,
Assidet Sponso bona nupta,
felix
Si potest curas relevare fessis
Munere amico.

The tender Mother sits beside her
beloved Son, the good wife sits beside
her spouse; she is happy if she can
lighten the anxieties of the weary wor-
kers with loving care.

Just as there can be no practical solution of the social question without the assistance of the Church, so there is also need of State intervention. The purpose of the State is to guide, within limits, the temporal lives of the families of which it is made, to defend their rights and enable them to live full and useful lives. The State's authority, like all legitimate authority, comes from God.

Pope Leo laid down the limits within which the State may act by enumerating the following four fields of activity. It is the State's duty to safeguard private property by laws and protection. It must do its utmost to forestall strikes—the Pope does not condemn strikes, but says the State by its laws should try to prevent such troubles arising. The State must also protect the workers' spiritual interests, e.g. no forced labour on Sundays. Finally, the State has the duty of regulating the conditions under which work is done; this includes a "living wage"—which, naturally, the Pope made no attempt to define in terms of money—a wage which is sufficient to maintain a worker and his family in decent (if frugal) comfort, with something for modest saving as well. "The poor and badly-off have a claim to special consideration," for they, unlike the richer class, "have no resources of their own to fall back upon . . . therefore wage-earners should be specially cared for and protected by the Government." All this underlies the appeal to the Holy Family—who themselves knew both toil and poverty—in the next verse of the hymn:

O neque expertes operae et
laboris,
Nec mali ignari, miseros
juvate,
Quos reluctantes per acuta
rerum
Urget egestas.

You were not free from labour and
fatigue, not unacquainted with hard-
ship; do you, then, help the wretched
whom dire poverty oppresses as they
struggle against desperate conditions.

When *Rerum Novarum* was written there was insufficient State intervention; nowadays there is a danger of the opposite with the arrival of the Welfare State, which does not solve the social problem but leaves the worker as much a member of the proletariat as ever. That is why Pope Leo XIII laid down this wise rule:

The limits of State intervention must be determined by the nature of the occasion which calls for the law's interference—the principle being that the law must not undertake more, nor proceed further than is required for the remedy of the evil or the removal of the mischief.

But the State, like the Church, cannot improve the condition of the working class by its own unaided efforts. The organization of workers and employers among themselves is also needed. At this point trade unions come in for special mention and the Pope proves at length the workers' right to form these unions. Trade unions grew out of strife between employer and employed, but that spirit should not remain today. A new spirit of co-operation with the other side of industry should now animate them. A great mistake, warned Leo XIII, is "the notion that class is naturally hostile to class, and that the wealthy and the working men are intended by nature to live in mutual conflict. So irrational and false is this view that the direct contrary is the truth. . . . Each needs the other: Capital cannot do without Labour, nor Labour without Capital". The last two verses of the hymn sum up this conclusion of the Encyclical:

Demite his fastus, quibus
 ampla splendet
Faustitas, mentem date rebus
 aequam:
Quotquot implorant columen,
 benigno
Cernite vultu.

Sit tibi, Jesu, decus atque
 virtus,
Sancta qui vitae documenta
 praebes,
Quique cum summo Genitore
 et almo
Flamine regnas.

Take away arrogance from those on
whom abundant prosperity shines;
bestow a contented disposition under
all circumstances; turn a kindly glance
on all who call upon you for help.

Glory and power, Jesus, be to Thee,
who hast shown us life's holy patterns
and who reignest with the sovereign
Father and the Holy Spirit.

Is it too fanciful to think that as he wrote that wonderful hymn, the framework of *Rerum Novarum* was taking shape in Pope Leo's mind? At any rate, that is what I like to feel as each year I come to this hymn in my Breviary.

VINCENT KERNS, M.S.F.S.

SARAGOSSA SHOWS HOW

IN Spain the year's studies start with a certain amount of pomp and circumstance. The Notables are convened and in the students' company hear an inaugural address—a kind of speech from the throne. It is a declaration of educational policy for the year.

The Discurso¹ which inaugurated 1952-53 studies at the Metropolitan Seminary of Saragossa was delivered by Dr Zaldivar, Professor of Catechetical Pedagogy.

For they have a Chair of Religious Pedagogics. They think at Saragossa that Philosophy and Theology are the smooth stones (1 Kings xvii) in a priest's scrip, but that Pedagogy is the sling which applies them to best advantage.

Dr Zaldivar knows, however, none better, that teaching is not just slamming hard facts into a thick skull. Indeed he makes the point that as long as the facts of Faith are merely in the priest's scrip they are useless for teaching purposes. There must be a vital union between any teacher and the things to be taught. They must pass from being lessons that the teacher learned to being part of the teacher's outlook, the very web and woof of his mind. Milk—explains St Paul to his Corinthians; or as he might have said in this advertising age, *humanized* food. Yes, the lesson learned must be humanized before it can be taught. "The teacher works with what he IS," says Dr Zaldivar. "Our ideal is not to sell our pupils a bit of the knowledge we acquired with a view to future business; because that little store of ours is an insignificant thing, extraneous to ourselves. . . . The knowledge we have gained must be transmuted into our very being, before it can be given to others efficaciously." (It is an interesting fact that Cézanne said the same about painting.) Is that why some quite sound sermons are rather dull?

Dr Zaldivar's main thesis is very simple. He maintains that the average priest must do nearly as much teaching as the average schoolteacher, to a much wider age-range, in much more difficult circumstances and frequently without the chance of a moment's preparation. Consequently, a poor young priest

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should not be flung on to the world without the training in practical teaching that is given in every training college. The fact that so many of us were so exposed has probably given us the dangerously mistaken idea that anyone can teach catechism.

Must the priest do so much teaching? Well, there's instruction of children: frequent and systematic catechetical instruction of adults (Encyclical *Acerbo Nimis*): without any warning he may be obliged to give quite complicated information in the confessional—not just chunks from his text-books, but something that goes home to that particular penitent. The priest may be challenged on a bus or in the street: during a routine parochial visit: prospective converts: grudgingly compliant applicants for a marriage dispensation: dying non-practical Catholics: confraternities: Catholic Action Groups: governing bodies: village meetings: large audiences and individuals: willing hearers and hostile: simple, stupid, intellectual; each needing a different approach, a different presentation of the same facts, different efforts to please and move as well as to instruct.

Yes, the priest certainly needs as much technical training in teaching as a schoolteacher gets. And not merely theoretical psychology, but "doing". In fact, our old friend "Teaching Practice" with all its implications. We all learn by doing.

Roman Documents and Decrees quoted by Dr Zaldivar justify his contentions. He reminds us, amongst others, of the Directive given by the Sacred Congregation of Seminaries and Universities on 21 December 1944 to the seminaries of Italy. This contains not merely a syllabus but a time-table and notes on teaching-practice.

For professional teachers there would be nothing new in the syllabus. It is very like their Training College course; though it is worth noting that besides the craft of catechetics it includes both the general principles of teaching and special methods for different subjects.

The time to be devoted to this is one hour a week during Philosophy and two hours a week during Theology.

By way of making it practical, students are to give instructions in the parish churches as prescribed by canon 1305—in lesson, not in sermon form. Moreover, rather as practice than

with the hope of teaching anything, they are to develop (again in lesson form) suitable philosophical theses; the audience being secondary school students, well-educated persons, members of study clubs or fellow-seminarists. Afterwards they are to discuss in their professor's presence the methods and approach best suited to different subjects.

Admittedly this Directive was addressed to the seminaries of Italy. Dr Zaldivar wonders: "Why just Italy?" So do we.

But how can all this be fitted into the already crowded seminary course?

Dr Zaldivar knows how. Braving the stronghold and homeland of punctilio where colleagues have a very proper respect for each other's preserves, he suggests our old friend Correlation. Pedagogics, Teaching Principles and Catechetics should not be taught as if they had no connexion with Philosophy and Theology, but as their practical complement. Each professor must show his students his own subject's relations with education. Nay, professors of philosophy and theology are to use a certain economy with their riches, and "give preferential treatment to those sections which have the closest relations with the priestly office (which includes teaching all nations). These sections must be explained at greater length so that students may learn them better. The professor must not be content with expounding them scientifically but must also give them in simple and popular form with similes, examples and comparisons; so that simple folk and children may get some good of them. Finally, the professor should never omit showing his students the practical fruit that should be gathered from each truth in order to form a christian spirit, a life of faith and a bettering of morals."

There are many other good things in Dr Zaldivar's address, but perhaps we have learned enough to keep us busy for the present.

FULANO DE TAL

A PLEA FOR LATIN

ALMIGHTY God is free in His choice of the various possible means by which He accomplishes His ends, and we cannot presume to attempt to limit His selection; on the other hand, so far as He has not made a definite revelation with regard to those means, and in so far as the authority of the Church has not definitely intervened, it is for priests and people to consider well before they lend themselves to any seemingly attractive change. At the present time there has been evinced some desire for a greater use of the vernacular in Catholic services, and the Holy See has made some concessions in this matter; but before the demand becomes more urgent it may be well to consider seriously the other side of the matter, and to ponder the story of the Tower of Babel. I have no desire myself to press the argument one way or the other, but rather to present some aspects of the matter which it seems well always to bear in mind. To press without reserve for a greater use of the various vernaculars may amount in practice to a demand for a miracle.

It is of the essence of the Church to be one, to be a single organization, independent in its own sphere of any other authority. It is not a federation of churches, such as the Anglican or "Orthodox" group. We know, of course, that the Pope has full authority to rule the Church; but I do not think that it is necessary for the purpose of this particular paper to dilate upon this point, but rather to insist that the unity is really there. Such the Church was founded by Christ, truly one: and He even prayed the Father that it might be one even as the Father and He are one: "that they all may be one, even as thou, Father, art in me, and I in thee" (John xvii, 21). What an ideal of unity! Quite an impossible ideal, indeed, if taken literally; but it was certainly a very strict unity, unity in doctrine and faith, unity in the liturgy as expressing that faith, unity in government and law, unity in the supreme law of charity.

And what was it that broke this unity? This question, precisely as here formulated, I do not propose to discuss, but only to insist on the very important part played in the disruption by diversity of language. Much attention has been devoted of late

to the council of Chalcedon (A.D. 451) and triumphant definition of the two natures in Christ; but from the historical point of view hardly enough attention has been devoted to the part played in the episode by the empress St Pulcheria, the granddaughter of the great Spanish emperor Theodosius I, the last to rule the whole undivided empire (from whom she inherited some of her fine qualities), and daughter of his weak son Arcadius, emperor in the east, who, however, certainly has it to his great credit that he entrusted the upbringing of his children and the administration of the empire during their minority to so worthy a man as the Prefect Anthemius.

St Pulcheria renounced the cloister as well as the world, and her two sisters, Marina and Arcadia, made the renunciation with her, and likewise some noble women. The private apartments of the imperial palace became almost a convent. But Pulcheria became virtually empress upon the death of Anthemius, with the consent of her younger brother Theodosius II and of all others. It was a time of crisis in doctrine. When Theodosius II died in A.D. 450, Pulcheria was recognized as full empress; she married Marcian, who thus became emperor, a great soldier and a great statesman. In this, as in all else, she made a wise choice, but, as she declared, she sought a colleague, not a husband; she did not abandon her virginity. She maintained cordial relations with Pope St Leo I, doubtless helped much by the fact that they corresponded with each other in Latin. The Pope renders ample testimony to her of the great value which he attached to her support, especially in his seventy-ninth epistle, which is addressed to her. "The impiety of Nestorius," he writes, "could not defend his heresy, since it did not escape the handmaid and disciple of the truth, how much poison was being instilled into the simple through the loquacious and plausible lies of the man." And again, "it was through your solicitude that what the devil set in motion through Eutyches did not pass unnoticed". God must be thanked, "Who in all parts of the world wherein the gospel of the Lord is preached has now bestowed on you this double crown of victory." Pulcheria and Marcian had indeed much to do with the complete success of the true faith at Chalcedon; but it was providential that they could both correspond with St Leo in Latin. On the other hand,

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in Palestine, Cappadocia and Egypt, regions not so immediately under the control of the imperial court, itself in close contact with Rome, heresy did not so easily disappear, and indeed to some extent has continued to our own time.

The question of language, in fact, presented increasing difficulty, until the complete break between Rome and Constantinople. Even of so great a pope as Gregory I (the Great, A.D. 590-604) it is said in the *Catholic Encyclopaedia* that "although Gregory's sojourn at Constantinople lasted for six years, he seems never to have mastered even the rudiments of Greek".¹ In the new *Enciclopedia Cattolica*,² however, it is merely said that he did not speak Greek fluently, yet was in touch with important persons in Constantinople, and kept up friendly relations with them when no longer there. The enormous importance of the mutual relations between Rome and Constantinople, which ended in a complete severance, makes one regret that steps were not taken to make communications easier.

The story of the so-called Reformation, again, cannot be fully understood unless account be taken of the effective use of the vernaculars by the Protestants. Cranmer and Tyndale in England, like Luther in Germany, were first-rate translators, and the Douai version was far indeed from being a match for their work. As the vernaculars developed, the use of Latin declined, especially where the vernaculars had not developed from it. The bond of doctrine, liturgy and canon law was thus loosened, and the door opened to drastic changes.

Even now the ignorance of Latin is a handicap to the Oriental communities in union with Rome. If for some reason Oriental Catholics have taken offence at some measure enforced among them, they may go over all too easily to the "Orthodox" community, with whom they have language and liturgy in common, and sever themselves from those whom they know to be under ultimately Latin control. So indeed I have been told by Catholic priests on the spot. More and more Catholic priests are needed in the Oriental rites. I do not mean that this work is neglected; the seminary of the White Fathers at Jerusalem is a striking

¹ Vol. VI, p. 781: article by Dom Roger Hudleston, O.S.B. Gregory was *apocrisiarius* there, representing the Pope, 579-85 A.D.

² Vol. VI, col. 1113: article by Paolo Toschi, Docente in Letteratura delle tradizioni popolari nell' Univ. di Roma.

example to the contrary, and there are priests of Latin origin who have voluntarily passed over to Oriental rites. But this last is never quite the same thing as a really native clergy.

Latin must in any case be held in high regard for its great educational value, as well as for the better understanding it gives of the modern languages themselves. This last, of course, is obvious in the case of the romance languages which have evolved from it, but it is also true of English, chiefly by reason of the very large number of our English words which derive from Latin, either directly or through French (or occasionally through some other romance language). It is not enough to call our hybrid speech simply Low German; it leaves too much unaccounted for. And in actual speech and writing—and this seems at least as great an educational advantage as the derived vocabulary—translation from and into Latin is an admirable training in accurate thinking. English is a poetical and highly metaphorical language, which may leave the sense vague even to the speaker who is using it. "At present," we may imagine a speaker casually remarking, "there are very threatening clouds on the horizon"; but the schoolboy who is striving to turn the remark into good Latin prose must (I suppose) leave threats and clouds and horizons severely alone, and come down to facts. Perhaps *res publica in summo discrimine versatur* might meet the case. And perhaps if he be trained in this stern school he may acquire the valuable habit of saying what he means and meaning what he says. He may even come to wonder (if I may say so without offence) how politicians and other such can sometimes say so much and yet so little.

We are faced with the question of pronunciation, which indeed may make the Latin of one nation almost unintelligible to another. There would not be much difficulty, I suppose, if those of any one nation would give up any pronunciation that is quite certainly wrong. The letter that suffers most, I suppose, is the letter *c*. The vowels do not seem to present any very grave difficulty; but unless the long and the short vowels be adequately distinguished, Latin classical poetry is, of course, wiped out.

Our Blessed Lord at the Last Supper (I venture to repeat) prayed that His followers might be one. Latin is, as a matter of fact, a strong (though not an essential) bond of unity; diversity

of language is one of the difficulties in the way. The Holy Father, and those acting with authority from him, can be left to judge what concessions are expedient; our own zeal is best confined to strengthening the unity, not to strengthening the difficulties.

CUTHBERT LATTEY, S.J.

QUESTIONS AND ANSWERS

EVENING MASS DUPLICATING—ABLUTIONS

A priest with the faculty of duplicating on holy days says the 12 noon Mass and also the 6 p.m. evening Mass. He will take the ablutions at the morning Mass. Should these be with wine as in the rubric, or with water only? (S.)

REPLY

i. That water alone should be used at the ablutions of the first Mass might seem the correct solution, since alcohol is forbidden by the Holy Office, 6 January 1953, except at meals up to three hours preceding the evening Mass¹; and the same document directs in n. 7 that water alone is to be used when duplicating, except when the subsequent Masses follow without a break, as may happen on Christmas Day and All Souls Day. The direction assumes that the second Mass will be in the morning.

ii. On the other hand, the Holy Office, 2-3 May 1923, directed that priests enjoying an indult for non-alcoholic liquid nourishment before Mass could nevertheless take the ablutions of the first Mass,² a direction which clearly supposed that wine will be part of these ablutions. The decision occasioned a little surprise, firstly because wine would be taken against the con-

¹ THE CLERGY REVIEW, 1953, XXXVIII, p. 180, n. 13.

² Op. cit., 1941, XXI, p. 53.

ditions of the indult; and secondly because the faithful are accustomed to seeing the priest forgo ablutions when duplicating and the indult always warned its recipient to avoid causing the faithful any scandal: taking the ablutions would either advertise that the priest enjoyed an indult, a concession which should not unnecessarily be made known, or it would lead people to suppose that the priest was breaking the law of the Eucharistic fast. The reason for the directive, which was permissive not preceptive (*possint* not *debeant*), was that the rubrical law is of greater importance than the restriction on the use of alcoholic drink.

iii. Until the matter is authoritatively settled one way or the other, either by the Holy See or by local Ordinaries, priests in the circumstances of the above question may take wine or not with the ablutions. Our own preference is for the view that wine should be taken, firstly owing to the reasons given in (ii), and secondly because the directions of the Holy Office in n. 13 about the non-use of alcohol before evening Mass are somewhat obscure and, in any case, are applicable only to one's ordinary daily nourishment. The rubrical directions on the ablutions at the sacrifice of the Mass are in a wholly different category. It is true that all indults, including those mentioned in (ii), are now withdrawn, but the principle behind the reply of the Holy Office, 2-3 May 1923, remains and can rightly be cited in solving doubts.

CORNER-STONE OF NEW CHURCH

Are the size, shape, material and position of this stone fixed by liturgical laws? Is the rite of laying it obtainable in an English version? (B.)

REPLY

The only directions we can discover about the stone and the rite of laying it are in the Roman Pontifical, since the blessing is reserved, and in the Roman Ritual, Tit. IX, cap. ix, 16, a

slightly abridged form for use when a priest is authorized to perform the function. A good brief commentary is given by Nabuco¹ and an adequate description is found in the writings of liturgists on churches and the materials of divine worship.²

i. The material should be real natural stone not an artificial synthetic composition, even of a durable nature such as concrete; this rule must be observed in buildings of brick or of other material. Its size is not determined and will naturally vary with the size of the building. The shape is either square or oblong since it is supposed to be situated on a corner. Martinucci's suggestion that the stone should be about eight inches square, to be inserted in the course of the ceremony within a large stone already in position and with a cavity prepared, is accepted by some modern commentators; this method makes it easier to move the stone during the rite and to mark crosses on each of its faces. Nabuco, rightly we think, objects to this device, since the whole rite supposes the blessing of a stone which is part of the foundations, and not merely a symbol of such: the crosses can be carved previously by a mason on the stone, which is usually suspended in position on a pulley, and the bishop observes the rubric sufficiently by delineating crosses on those already carved. The cavity device seems to have been responsible for the custom of inserting current coinage or other suitable memoranda in the stone, a fitting practice which is not, however, prescribed in the rubrics.

ii. All are agreed that the "corner" position of the foundation stone should be near the site of the altar on the gospel side, and if the church has an apse and transepts it should be where the walls of apse and transept meet. The rubrics suppose, indeed, that the stone is part of the foundations of the building "*lapis primarius in fundamento*", and this has been literally observed in many buildings: hence the mystification which so often arises many years later when someone tries to locate the foundation stone, especially if the stone contained an inscription which contemporary accounts have preserved and which can no longer be traced, as is the case for example with the church of The

¹ *Pontificalis Romani Expositio*, II, p. 21.

² Collins, *The Church Edifice*, p. 11; *Irish Ecclesiastical Record*, October 1952, p. 302; Callewaert, *De Rebus Cultus Materialibus*, §409.

Holy Trinity, Brook Green, Hammersmith, and with the Chapel of St Edmund's College. The commentators, however, agree that it is not necessary for a "foundation" stone, *lapis primarius*, *lapis angularis*, to be actually a part of the foundations, and still less necessary for it to be actually the first stone laid; modern custom prefers it to be placed just above ground, and if it has an inscription this could be readable either from within or from without the church.

iii. A translation of the rite in the Roman Ritual is contained in the rather expensive American three-volume edition.¹ The Art & Book Company in 1900 published a cheap pamphlet containing the rite alone in Latin and English, which can no doubt still be obtained from Catholic booksellers, but we have not succeeded in tracing it in the current catalogues. We understand that Burns Oates are about to issue the rite in a convenient form.

CONFESSION AT THE RECEPTION OF CONVERTS

The prospect of having to make a full confession of the mortal sins of his past life is so disturbing for the average convert that the reception ceremony is a time of fear and anxiety rather than of joy and gratitude. For this reason many priests, I understand, allow the convert to make his confession up to twenty-four hours before his reception and then defer the giving of penance and absolution until after the absolution from censure during the ceremony. I shall be glad to know whether this practice is lawful in the view of canonists. (R.)

REPLY

Ordo Administrandi, III, iv, 3: Post receptionem in sinum Ecclesiae, si neo-conversus vel non fuit baptizatus, vel rebaptizatus fuit sub conditione, tenetur peragere confessionem integram peccatorum praeteritae vitae, et danda illi est absolutio modo sive absoluto sive conditionali, prout Baptismus vel non fuit iteratus vel iteratus fuit sub conditione, uti constat ex

¹ Bruce Publishing Company, Vol. III, p. 204.

Declaratione S.C. Inquis., 17 Dec. 1868 (*Cf. Conc. I. Westmon., Decr. xvi, n. 8, et Conc. IV, Append. 18.*)

Potest etiam confiteri ante Baptismum sub conditione iterandum, et deinde post Baptismum, repetita summaria confessione, sub conditione absolvi, ut declaravit S.C. Inquis., mense Nov. 1875.

i. In some parts of the Church, but not in this country, no confession at all is required from a convert who is baptized conditionally at his reception, for if the convert's first baptism is doubtful it must follow that the obligation to confess is also doubtful, which means in practice on probabilistic principles that there is no obligation.¹ In this country the obligation to confess is certain from the direction of the *Ordo Administrandi* and from the documents there referred to. But, unfortunately perhaps in a liturgical rite, an alternative procedure is permissible: the confession may either precede or follow the conditional baptism. We believe the more usual practice is for it to precede, since the oral confession will assure the requisite attrition for a fruitful baptism.

ii. Assuming it precedes conditional baptism the rubric of the *Ordo Administrandi* itself sanctions an interval between confession and sacramental absolution, and the commentator on whom we all rely in these matters observes: "The evening before, or at any other convenient time, the convert makes his Confession to the priest, and is by him urged to make an act of contrition, in preparation for the Sacraments of Baptism and Penance which he is going to receive."² Therefore the suggestion of our correspondent is quite permissible, if the convert finds it easier that way, provided of course that the priest who heard the confession the day before also gives sacramental absolution on the following day. He remembers the sins confessed, the penitent accuses himself again in a general way, and having at least attrition receives absolution. There is, in fact, nothing about this procedure which applies uniquely to the confession of a convert at the time of his reception into the Church: it could be used in any confession, except that there is usually no reason why absolution should be deferred.

¹ THE CLERGY REVIEW, 1944, XXIV, p. 82.

² Dunne, *The Ritual Explained*, p. 36.

NOLDIN'S OPINION ON STERILE PERIOD

May the opinions of Noldin in *De Sexto*, §75, c, be held after the receipt of papal teaching on the subject? (X.)

REPLY

Noldin-Schmitt, *De Sexto Praecepto*, §75, c: Ut coniuges pro tota vita coniugali hac methodo uti possint, ratio sufficiens non inveniatur. Immo, si de ea conventio fieret, qua ius in corpus restringeretur ad tempora ageneseos, etiam matrimonium invalide contraheretur.

The opinions of theologians have, during the last few years, been modified in accordance with papal directions, and it is no reproach to any of them if they find that their own opinions, taught before the papal directions appeared, are occasionally either too strict or too liberal. The edition from which the two above extracts are taken is that of 1936, but the same phrase is found in the later edition of 1940.

i. The second paragraph of §75, c, is fully supported by the papal teaching in the address to midwives, 29 October 1951,¹ and has always been the common doctrine. From canon 1081, §2, a valid consent to the marriage contract requires the grant and the acceptance of the perpetual and exclusive right to actions fitted of their nature for procreation.

ii. The first paragraph is too severe as it stands. By changing "non" to "vix" it could be brought more in line with the papal teaching, which is that married people may possibly be exempt from making a positive contribution to the conservation of the human race for the whole duration of married life, if there exist serious reasons of the medical, eugenical, economic or social order.² Indeed, to the best of our knowledge, Noldin's teaching, even in 1936, was severer than the common view of theologians: they argued and still argue about the gravity of using the period of low fertility without an adequate reason, but granted an adequate reason there can be no time limit to its application.

¹ THE CLERGY REVIEW, 1951, XXXVI, p. 389, para. 1.

² *Ib.* p. 390, para. 1.

LAST BLESSING IN CASES OF APPARENT DEATH

Is one permitted to impart this blessing conditionally in cases of apparent death when the priest decides, following the common teaching, to absolve and anoint conditionally? (E.)

REPLY

Canon 468, §2: *Parocho aliive sacerdoti qui infirmis assistat, facultas est eis concedendi benedictionem apostolicam cum indulgentia plenaria in articulo mortis, secundum formam a probatis liturgicis libris traditam, quam benedictionem impertiri ne omittat.*

i. The common teaching on this subject, now accepted in some local rituals and approved implicitly, it would appear, in the 1952 edition of *Rituale Romanum*,¹ offers no special difficulty as regards conditional absolution and anointing. It is true that most Catholics obtain a plenary indulgence at the moment of death, a concession obtained by the due performance of some pious works during life, and the writers often describe this as "indulgentia lata"; the above question refers to what may be styled conveniently "indulgentia ferenda"² which to be valid must be granted by a priest with the formula of the ritual to a person who has complied with the conditions.³

ii. There is some reason for doubting whether in cases of apparent death this indulgence should be given, since the teaching about conditional absolution and anointing in these circumstances is based on the supposition that these sacraments may be necessary for salvation, which an indulgence is not, and it is desirable for a variety of reasons, particularly the avoidance of scandal, to limit the priest's ministrations.

We think, nevertheless, that this blessing may and should be given conditionally with the short form of the ritual: the conditions in the recipient may be assumed as they are for the

¹ THE CLERGY REVIEW, 1953, XXXVIII, p. 290.

² De Angelis, *De Indulgentiis*, §§ 160, 167.

³ For a discussion of the *minimum*, both in formula and conditions cf. THE CLERGY REVIEW, 1951, XXXV, p. 180.

reception of sacraments; the indulgence is a complement of the sacrament of Penance; the concluding words of the canon stress the obligation in general; and in principle a priest should always do what in him lies to bring every benefit the Church has to offer *in articulo mortis*.

FERIAL MASS—PLAINSONG

What is the meaning and force of the rule, printed at the end of Credo IV, to the effect that, *with the exception of the ferial Masses*, the settings of the Ordinary may be interchanged at will? (H.)

REPLY

Vatican Kyriale, Credo IV: *Qualislibet cantus Ordinarii superius in una Missa positus adhiberi potest etiam in alia, feriis tamen exceptis; itemque pro qualitate Missae, aut gradu solennitatis, aliquis potest assumi ex iis qui subsequuntur. (Sequuntur "Cantus ad Libitum".)*

The meaning may be twofold: either that the *Kyrie*, *Sanctus*, *Benedictus* and *Agnus Dei*, whenever there is a sung ferial Mass, must always be the chant appointed for ferias (XVI and XVII); or it may mean that the two settings for ferial Masses are for these exclusively and that they may never be used for Masses which are not ferial.

Monitor Ecclesiasticus, 1952, pp. 459-82, contains what is called "Codex Iuris Musicae Sacrae" by Dr Florentius Romita, a series of seventy canons admirably codifying the existing law on sacred music in churches. It is the result of a suggestion made at the Roman "Conventus de Musica Sacra" in 1950, and though obviously of no legal force as a text it is a most useful clarification. Canon 25 reads: "Rubricae, quae in Kyriali Vaticano sub unaquaque Missa inveniuntur, sunt directivae tantum, feriis tamen exceptis, in quibus Missae de feria canendae sunt." The source quoted is the rubric concluding Credo IV, which Dr Romita takes in the first of the two senses noted

above. One may ask, however, with great respect for his authority, whether the exception contained in the rubric is itself anything more than directive. For one is not bound to have a plainsong Ordinary at any sung Mass, including ferias and Requiems, provided the music sung comes within the rules of what is permitted.

It seems equally likely that the exception in the rubric may be taken in the second sense, as rendered in the *Liber Usualis* containing English rubrics "the ferial Masses excepted"; but even so we think it nothing more than a directive. People who want to restore popular singing of plainsong recommend that the ferial Ordinary is the simplest one to begin with; and there is never any suggestion that it may not be used except on the extremely rare occasions of a sung ferial Mass.

However, our conclusion is that either of the two senses suggested may be adopted, and the editor would welcome any further light that correspondents may be able to throw on the subject.

TABERNACLE "CURTAIN"

It would further the observance of the law requiring a *conopaeum* covering the whole tabernacle if one could assert the unlawfulness, or at least the futility, of placing a curtain on the tabernacle door. Can this view be supported? (K.)

REPLY

The *conopaeum* is a tent-like veil covering the entire tabernacle, sides, back and top, as well as the front: a curtain before the door is not a lawful substitute. This point has been discussed so often in this journal¹ and elsewhere that it is scarcely possible for any priest or responsible superior to be unaware of the law, which has been maintained repeatedly by the Holy See in decidedly rejecting all suggestions to the contrary.

Like any other positive law grave inconvenience excuses its

¹ E.g. 1934, VIII, p. 407.

observance, for example the shape and structure of the tabernacle may make it impossible: in which case, it is our view that the law must be observed to whatever extent is feasible, and in many tabernacles this means that a curtain before the door takes the place of the liturgical *conopaeum*. In these circumstances the curtain, it seems, is obligatory: "When nothing else can be done, it would seem to be in the spirit of the legislation to hang curtains before the door of the tabernacle."¹ An added reason for requiring a curtain may be found in customary law.

One or two observations, however, are applicable to the preceding paragraph. In the first place, the curtain may be used only when complete veiling is impossible, or when the tabernacle cannot even be partially covered: thus a tabernacle which protrudes from the altar reredos may generally be covered on three sides. Secondly, the practice of certain church furnishers in selling tabernacles surmounted by an elaborate crown and adorned with pinnacles or suchlike projections should cease. Lastly, if in doubt whether a curtain is justified, it is for the Ordinary or his delegate to give a decision: we must admit that the toleration extended to the illegal curtain encourages, through ignorance maybe, the non-observance of the law when new tabernacles are erected.

E. J. M.

SHORT NOTICE

Teaching as a Vocation. By Mother Pauline Parker, I.B.V.M. Pp. 144, cloth. (Burns Oates. 9s. 6d.)

THESE chapters, on our Lord as teacher, religion in education, teacher-pupil relations, etc., are intended for training-college students. Everything they say is true and good, and rather leisurely and sententious; the students will probably wish it were more "practical".

M. F.

¹ Long in *Irish Ecclesiastical Record*, November 1937, p. 546. See also *Ephemerides Liturgicae*, 1928, p. 410.

ROMAN DOCUMENTS

A YEAR IN OUR LADY'S HONOUR

LITTERAE ENCYCLICAE

AD VENERABILES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES: ANNUS MARIANUS UBIQUE GENTIUM CELEBRANDUS INDICITUR, PRIMO EXEUNTE SAECULO A DEFINITO DOGMATE IMMACULATAE CONCEPTIONIS B. MARIAE V. (A.A.S., 1953, XLV, p. 577).

PIUS PP. XII

VENERABILES FRATRES
SALUTEM ET APOSTOLICAM BENEDICTIONEM

... (*omissis*) ...

Haec omnia procul dubio christiana tantum praecepta, ad quae alacriter actuoseque sequenda Deipara Virgo Maria nos omnes excitat, penitus firmiterque efficere possunt, si modo ad effectum reapse deducantur. Quod quidem, ut oportet, considerantes, vos singulos universos, Venerabiles Fratres, per Encyclicas has Litteras invitamus ut, pro vestro, quo fungimini, munere, clerum populumque vobis creditum adhortemini ad Marianum Annum celebrandum, quem a proximo Decembri mense ad eundem adventuri anni mensem ubique terrarum agendum indicimus, saeculo nempe exeunte primo, ex quo Deipara Virgo Maria plaudenti christiano populo nova gemma refulsit, cum, ut diximus, Decessor Noster imm. rec. Pius IX eam fuisse sollemniter decrevit ac sanxit omnis prorsus labis originalis expertem. Ac futurum omnino confidimus ut Marialis haec celebratio eos edere queat optatissimos salutaresque fructus, quos vehementer praestolamur omnes.

Ad rem autem facilius ac felicius efficiendam, cupimus ut in singulis Dioecesibus hac de causa habeantur opportuna conciones opportunaque acroases, quibus hoc christianae doctrinae caput luculentius mentibus patefiat; ita quidem ut populi fides augeatur, eius erga Deiparam Virginem pietas exardescat cotidie magis; atque inde sumant omnes, ut caelestis Matris nostrae vestigiis alacres volentesque insistant.

Ac quandoquidem omnibus in urbibus, in oppidis, in viculis, ubicumque christiana religio viget, vel sacellum aliquod, vel saltem ara habetur, in quibus sacra Beatae Virginis Mariae imago christiano populo veneranda renidet, Nos optamus, Venerabiles Fratres, ut eo contendant quam frequentissimi christifideles; ac non tantum privatas, sed publicas etiam una voce unaque mente ad suavissimam Matrem nostram admoveant supplicationes.

Ubi vero—quod in omnibus fere Dioecesibus contingit—sacrum exstat templum, in quo Deipara Virgo impensiore pietate colitur, illuc statis per annum diebus, concurrant pia peregrinantium multitudines, ac propalam in solis luce edant pulcherrimas communis fidei communisque erga Virginem Sanctissimam amoris significationes. Id quidem peculiari modo eventurum esse non dubitamus ad Lapurdense specus, ubi Beata Virgo Maria, sine ulla peccati labe concepta, tam incensa pietate colitur.

Omnium autem in exemplum praecedat haec alma Urbs, quae inde ab antiquissima christiani nominis aetate caelestem Matrem ac Patronam suam peculiari religione coluit.

... (*omissis*) ...

Multa quidem sunt, quae a Beatae Virginis tutela, ab eiusque patrocinio ac deprecatrice potentia petant oportet omnes in praesentibus rerum adiunctis. Petant imprimis ut sui cuiusque mores, ut diximus, christianis praeceptis, divina opitulante gratia, cotidie magis conformentur, cum fides sine operibus mortua sit,¹ et cum nemo quidquam possit—ut oportet—in commune bonum efficere, nisi prius ipsemet ceterorum in exemplum virtutibus refulgeat.

Petant etiam atque etiam supplicantes, ut generosa ac praefidens iuventus pura integraque succrescat, neu aetatis suae nitentem florem patiat corrupti huius saeculi afflatu infici vitiisque conescere; ut effrena sua studia irrumpentesque ardores aequo regantur moderamine, et a quibusvis insidiis abhorrendo, non ad detrimentosa et prava convertantur, sed ad quaecumque sunt pulchra, quaecumque sunt sancta, amabilia, excelsa se erigant.

Petant unanimi comprecantes, ut virilis ac provecta aetas christiana probitate fortitudineque omnibus praestet; ut domesticus convictus inviolata fide eniteat, recte sancteque educata prole florescat, ac concordia mutuoque auxilio vigeat.

Petant denique ut senes bene actae vitae fructibus ita laetentur, ut, adventante aliquando mortalis cursus exitu, nihil habeant quod timeant, nullis conscientiae stimulis angoribusque pungantur, nulla

¹ Cfr. Iac. II, 20 et 26.

verecundentur causa, sed potius diuturni sui laboris praemium se proxime accepturos esse firmiter confidant.

Petant praeterea, Diviniae Matri supplicantes, famelicis panem; oppressis iustitiam; extorribus atque exsulis patriam; domo carentibus hospitale tectum; iis, qui iniuste vel in carcerem, vel in publicae custodiae loca coniecti fuere, debitam libertatem; iis, qui adhuc captivi post tot revolutos annos a postremo peracto bello, occulte suspirant gemitusque edunt, optatissimum reditum ad patrias sedes; iis, qui caeci vel corpore, vel animo sunt, fulgentis lucis laetitiam; atque iis omnibus, qui odio, invidia, discordia invicem dissociantur, fraternam comprecando caritatem concilient et eam animorum concordiam operosamque serenitatem, quae veritate, iustitia, mutuaeque necessitudine innitatur.

Peculiarique modo exoptamus, Venerabiles Fratres, ut precibus, quae per proximam Marialis Anni celebrationem ad Deum incensae adhibebuntur, suppliciter contendatur, ut—auspice Divini Redemptoris Genetrice an dulcissima Matre nostra—tandem aliquando Catholica Ecclesia ubique gentium sibi debita libertate frui queat, quam eadem, ut luculentissime historia docet, semper in populorum bonum, numquam in eorum detrimentum; semper ad civium, nationum, gentium conciliandam concordiam, numquam vero ad disiungendos animos contulit.

... (omissis) ...

Ac praeterea eos etiam, qui ob vetus schisma a Nobis seiuncti sunt, et quos ceteroquin paterno adamamus animo, ad has effundendas concordantes preces supplicationesque advocamus, quandoquidem probe novimus eosdem almam Iesu Christi Genetricem venerari quam maxime, eisque intaminatum celebrare conceptum. Cernat eadem Beata Virgo Maria eos universos, qui se christianos esse gloriantur, caritatis saltem vinculis coniunctos, suppliciter oculos, animos, precesque ad ipsam convertere, lucem illam impetrantes, quae mentes superno lumine collustret, atque illam efflagitantes unitatem, qua tandem aliquando fiat unum ovile et unus Pastor.

... (omissis) ...

Datum Romae, apud S. Petrum, die viii mensis Septembris, in Festo Nativitatis Beatae Virginis Mariae, anno MDCCCLIII, Pontificatus Nostri quinto decimo.

PIUS PP. XII

THE PROBLEM OF DEFECTIVE PROGENY

PAPAL ALLOCUTION

IIIS QUI INTERFUERUNT "PRIMO SYMPOSIO INTERNATIONALI GENETICAE MEDICAE" ROMAE HABITO [DIE 7 SEPTEMBRIS A. 1953] (A.A.S., 1953, XLV, p. 596).

... (omissis) ...

Au nombre des mesures qui lèsent la moralité, on compte le "racisme" déjà cité, la *stérilisation eugénique*. Notre prédécesseur Pie XI et Nous-même avons été amenés à déclarer contraire à la loi naturelle non seulement la stérilisation eugénique, mais toute stérilisation directe d'un innocent, définitive ou temporaire, de l'homme ou de la femme. Notre opposition à la stérilisation était et reste ferme, car, malgré la fin du "racisme", on n'a cessé de désirer et de chercher à supprimer par la stérilisation une descendance chargée de maladies héréditaires.

Un autre chemin conduit au même but : l'*interdiction du mariage* ou son impossibilité physique par l'internement de ceux dont l'hérédité est tarée sont également à rejeter. L'objectif poursuivi est bon en soi, mais le moyen de l'obtenir lèse le droit personnel à contracter et à user du mariage. Quand le porteur d'une tare héréditaire n'est pas apte à se conduire humainement, ni par conséquent à contracter mariage, ou lorsque plus tard il est devenu incapable de revendiquer par un acte libre le droit acquis par un mariage valide, on peut l'empêcher d'une manière licite de procréer une nouvelle vie. Hors de ces cas, l'interdiction du mariage et des rapports matrimoniaux pour des motifs biologiques, génétiques et eugéniques est une injustice, quel que soit celui qui porte cette interdiction, un particulier ou les pouvoirs publics.

Certainement, on a raison, et dans la plupart des cas le devoir, de faire remarquer à ceux qui sont certainement porteurs d'une hérédité très chargée, quel fardeau ils sont sur le point de s'imposer à eux-mêmes, au conjoint et à leur descendance; ce fardeau deviendra peut-être intolérable. Mais déconseiller n'est pas interdire. Il peut y avoir d'autres motifs, surtout moraux et d'ordre personnel, qui l'emportent tellement qu'ils autorisent à contracter et à user du mariage même dans les circonstances indiquées.

Pour justifier la stérilisation eugénique directe ou l'alternative de l'internement, on prétend que le droit au mariage et aux actes qu'il implique n'est pas atteint par la stérilisation, même pré-nuptiale,

totale et certainement définitive. Cet essai de justification est condamné à l'échec. Si, pour un esprit sensé, le fait en question est douteux, l'inaptitude au mariage est elle aussi douteuse et c'est le moment d'appliquer le principe que le droit de se marier persiste aussi longtemps que le contraire n'est pas prouvé avec certitude. Aussi dans ce cas, le mariage doit être permis; mais la question de sa validité objective reste ouverte. Si par contre il ne subsiste aucun doute sur le fait susdit de la stérilisation, il est prématuré d'affirmer que le droit au mariage n'est malgré cela pas mis en question et, en tout cas, cette assertion permet les doutes les plus fondés.

Il reste à parler des autres tentatives aberrantes pour éviter les tares héréditaires et que le texte cité appelle "moyens préventifs et pratiques abortives". Elles n'entrent même pas en question pour l'indication eugénique, parce qu'elles sont en soi à rejeter.

(... *omissis* ...)

Puisse votre science trouver dans la moralité publique et l'ordre social un appui ferme quand il s'agit pour la vie matrimoniale des hommes sains et normaux, et pour la vie matrimoniale, en général, de pouvoir se développer facilement et librement d'après les lois que le Créateur lui-même a écrites dans le cœur de l'homme et qu'Il a confirmées par sa Révélation. Peut-être trouverez-vous ici le secours le plus précieux pour vos efforts, auxquels Nous souhaitons et sur lesquels Nous appelons les plus abondantes bénédictions de Dieu.

SODALITIES OF OUR LADY

EPISTOLA

AD REVĀM P. LUDOVICUM PAULUSSEN, S. I., PRAESIDEM SECRETARIATUS CENTRALIS CONGREGATIONUM MARIANARUM: DE EARUNDEM RECENS CONSTITUTA FOEDERATIONE, CUIUS STATUTA APPROBANTUR (*A.A.S.*, 1953, XLV, p. 494).

PIUS PP. XII

Dilecte Fili, Salutem et Apostolicam Benedictionem.—Omnibus, qui Nostram norunt de apostolatu hodierno mentem, compertum est, quantopere Nobis cordi sint Congregationes Marianae earumque iuge spirituale incrementum. In Constitutione Apostolica "Bis saeculari", quae quasi synthesis est voluntatis Nostrae circa hanc

eximiam et peculiarem Actionis Catholicae formam, Apostolica Auctoritate Nostra tales normas et leges statuimus, quibus "haec pietatis actuosaeque christianae vitae palaestrae magis magisque in dies vigeant ac roorentur".¹ Nihil igitur mirum, si magno cum gaudio et solacio accepimus Congregationes Marianas legitime conditas ac Primae Primariae Collegii Romani aggregatas, quo melius "in omni re cum Ecclesia sentiant",² in animo habere Foederationem in universo terrarum orbe constituere, qua obsequentes Nostris assiduis exhortationibus de maiore usque unitate provehenda ac mutua invicem conferenda opera, uberiores consequantur una cum omnibus militantis Ecclesiae huius generis consociationibus salutareque fructus. Huiusmodi Foederatio, quae ad totam Catholicam Ecclesiam pertinere debet, cum nondum ubique terrarum foederationes "tum eiusdem classis tum eiusdem regionis"³ constitutae sint, suscepta hac de re proposita ad felicem exitum omnino adducet.

Quamobrem Statuta Foederationis huius libentissime approbamus et commendamus, invitantes omnes totius mundi minores foederationes iam existentes, ut universae eidem Foederationi adhaereant.

Quoniam vero in votis est, ut primus Foederationis Universalis Congressus Romae proximo anno habeatur, primo nempe exeunte saeculo, ex quo Decessor Noster fel. rec. Pius IX dogma Immaculatae Conceptionis Beatae Mariae Virginis sollemniter decrevit ac sanxit, itemque sexagesimo revoluti anno a Nostra Congregationis Marianae consecratione, Congressioni huic eiusque propositis atque inceptis bene omnia precamur.

Quo uberiores autem ex eo Congressu oriantur fructus, Nobis visum est, quaedam vobiscum hac de re per has Litteras communicare.

Argumentum hisce in coetibus agitandum, quod quidem a "Secretariatu Centrali" Nobis fuit propositum, valde opportunum esse videtur. Hisce siquidem verbis enuntiatur: *Maior Dei gloria procuranda, per maiorem selectionem, maiorem cum Hierarchia coniunctionem, maioremque cum ceteris consociationibus apostolicis invicem conferendam adiutricem operam.* Haec enim paucis praecipua complectuntur, quae in Constitutione Apostolica "Bis saeculari" a Nobis exposita fuere. Hanc autem Constitutionem volumus ut Sodalitates tamquam primariam legem sibi teneant, persuasum habentes se eo validiores, prosperiores, efficacioresque fore, quo fidelius eius praescriptionibus conformabuntur.⁴

¹ A.A.S., 40, p. 399.

² Reg. Comm. 33.

³ Reg. Comm. 68.

⁴ Allocutio 3 Maii 1951.

Maiores autem selectio fons omnis renovationis est, ideoque strenue est efficienda, ubi praesertim genuinus spiritus debilitatus est. Ii tantum ad consecrationem perpetuam admitti debent, qui velint et possint, servando Regulas Communes, vitam catholicam agere magis ferventem, magis apostolicam, magisque militantem. Quia Congregationes "pro omni classe fidelium"¹ institutae sunt et reapse in omnibus fidelium coetibus existunt, a summo ad infimum, selectio etiam in omnibus, nullo excepto, facienda est. Haec autem selectio, quae eo spectat ut impensior habeatur ex Evangelio derivandus Apostolorum more influxus, neque necessario exigit parvum numerum sodalium, neque impedit quominus Sodalitates consentaneis modis coetus largiores pro non sodalibus efforment, praesertim pro iis qui sunt eiusdem conditionis.

Ex Allocutione Nostra ad Congressum e catholicis gentibus habitum, in quo actum est de apostolatu laicorum, clare elucet, eo puriorem esse naturam Actionis Catholicae, quo arctior habeatur in apostolatu debita cum Hierarchia coniunctio.² Liqueat igitur, quantum in Congregationibus Marianis laicorum effulgere debeant notiones Actionis Catholicae propriae: nam eiusmodi Congregationes, semel ac legitime ab Hierarchia conditae sunt, unice et immediate ab Hierarchia pendent in omnibus apostolatus operibus; quapropter, ut iam saepe monuimus, semel ac constitutae sunt, ipso iure et pleno Actio Catholica dicendae sunt atque eodem ordine cum aliis Actionis Catholicae formis sunt censendae.³ Per novam Universalem Foederationem Congregationes Marianae in sua indole hierarchica nulum detrimentum patiuntur: foederationes enim omnes, nedum debitam coniunctionem cum Hierarchia Ecclesiae debilitent, eam stabiliorem, fortiorem, intimam cotidie magis reddere debent ac volunt.

Mutua collatio operis cum aliis consociationibus apostolicis certe inter primarios Foederationis Universalis fines maior habeatur oportet. Ideo optandum est, ut futurus Congregationum Marianarum Congressus, glorias hac in re a maioribus traditas strenue persequens, uberes afferat fructus. Sodalitates, quae neque ulla nova missione, neque ulla alia associatione indigent, ut Sacris Pastoribus ducibus apostolatuum omnimodum, non iam privatum, sed sibi ab Ecclesia demandatum⁴ exercere possint, ipsae videant, maiorem Dei gloriam semper intuentes, in quibus rerum adiunctis opportunum sit sodales mittere etiam in alias associationes apostolicas, quarum officia sine

¹ Reg. Comm. 4.

² A.A.S. 43, p. 789.

³ A.A.S. 40, p. 402, n. XII.

⁴ A.A.S. 40, p. 402, n. XI.

spirituali detrimento et operum apostolicorum ipsius Congregationis adimpleri possint.

Denique, pergratum Nobis est videre quomodo sodales, quærentes non quæ sua sunt, sed unice maiorem Dei gloriam et Beatissimæ Virginis honorem,¹ insignes se præbeant in impenso amore erga Ecclesiæ Pastores, in voluntate sincera mutuae cum ceteris omnibus adiutricis conferendæ operæ, in diligentia assidua ad procurandam secundum Ecclesiæ normas conservationem vel renovationem spiritus regularumque veræ Congregationis. Hanc erga rem catholicam puram mentis intentionem ex intimo animo extolli-mus, optime scientes hunc spiritum præsertim nostris diebus maxime necessarium esse, ut apostolatus laicorum, a Nobis tantopere commendatus, maiorem efficacitatem nansciscatur.

Solacio etiam ac gaudio Nobis est Congregationes Sacerdotum itemque sacerdotii candidatorum, quæ, ut plurimum sæculorum monumenta testantur, tam magna cum utilitate pro Ecclesia elaborarunt, etiam hodie florere; eas igitur vehementer commendamus; cum perutiles sint ad optimos Sacerdotes conformandos atque ad futuros ipsarum Congregationum Moderatores opportune præparandos instruendosque.

Neque silentio prætereundi sunt omnes, qui votis Nostris obsequentes, eo vires contendunt, ut, in Exercitia Spiritualia, ut revera oportet, incumbentes, ex hoc limpidissimo fonte inspirationem, lumen et facultates hauriant sive ad vitam evangelico spiritu imbuedam, sive ad ipsas ducendas Congregationes, quemadmodum hodierna exigunt rerum adiuncta.

Peculiari autem mentione dignos eos existimamus sodales, Nobis sane addictissimos, in "Ecclesia silentii" viventes, quorum opera, sacrificia et preces in abscondito solus Deus videt ac benignissime excipit. Sciant omnes, qui quoquomodo persecutionem patiuntur propter iustitiam, crucem sibi a divina Providentia oblatam, ad id procul dubio non parum conferre, ut populi, tantis malis oppressi, tandem ad vitam, ad salutem, ad christianam renovationem perveniant.

Multa et præclara, plerumque—ut decet imitatores Sanctissimæ Virginis—sine strepitu, sodales perpetrant in formatione et educatione iuventutis, in restauratione vitæ paroecialis, familiaris et socialis. Pergant igitur omnes hanc insistere viam, quamvis impedimentis constratam. Pergant ante omnia pietate præstare actuosissima erga Deiparam Virginem Mariam, itemque interioris vitæ studio, navitate apostolica universali, præsertim dedita societati renovandæ secundum principia caritatis et iustitiæ socialis.

¹ Reg. Comm. 43 et 68.

Ut haec omnia, auspice et afflante Beata Maria Virgine,¹ effecta dentur, utque Universalis eiusmodi Foederatio ac Congressus proximo anno habendus salutare fructus edant uberrimos, tibi, dilecte Fili, universisque Congregationum Marianarum Moderatoribus, sodalibus iisque, qui ad eos aspirant. Apostolicam Benedictionem effuso animo impertimus.

Datum Romae apud Sanctum Petrum, die 2 mensis Iulii, in festo Visitationis B. M. V., anno MDCCCLIII, Pontificatus Nostri quinto decimo.

PIUS PP. XII

Bis Saeculari, 27 September, 1948: cf. *THE CLERGY REVIEW*, 1948, XXX, p. 416.

BOOK REVIEWS

Aspects of Buddhism. By Henri de Lubac. Translated by George Lamb. (Sheed & Ward. 12s. 6d. net.)

P. DE LUBAC does more than the title of his book suggests. He provides no mere "aspects", but probes deep into some essential elements in Buddhism such as it has gradually become. His Foreword tells us the very little that is historically certain about Sakyamuni ("the Sage of Sakya tribe") who became regarded as the Buddha ("the Enlightened One"), or rather, notable among the innumerable Buddhas past and present. He then traces in outline the legend that has grown up round him—often having its roots in immemorial Hindu traditions, and developing into various schools of thought and asceticism. We have long thought that the Buddha was a "practical pessimist agnostic", i.e. he took as axiomatic that Life is Pain; but Pain is due to Desire; and that to rid oneself of Desire is the entry into Bliss. He refused to answer questions about God or survival. He was "practical", apparently, because kindly and ready to impart his beliefs to others. But the moment we examine those beliefs in their developed forms we encounter the alleged inability of the Western

¹ *A.A.S.* 40, p. 398.

mind to entertain ideas said to be natural to the oriental (e.g. that Non-Being is *not* the same as Nothing). Hence a first glance at some Buddhist idea may suggest that it is the same as some Catholic one, and the question of interdependence arises. But further scrutiny may cause one to ask if the Indian notion means, to us, anything at all. Thus, many experts, including some Catholics, maintain that the characteristic quality *maitri* is the same as Christian charity. Father de Lubac agrees that *maitri* is best translated "loving-kindness", which issues at certain levels into "pity" and "giving". A riot of stories—some sublime, some grotesque—illustrates this quality. One instance: the Buddha was crossing a sun-scorched desert. A myriad *devas* ("spirits") flocked to hold umbrellas over him. The Buddha made himself into as many little Buddhas as there were umbrellas lest any *deva* should feel disappointed and that each should feel *his* was the gift accepted. But we shall see that all these stories are "symbolical". Anyhow, Christian charity flows from belief in and love for God and overflows therefore upon each of His creatures. But the true Buddhist believes neither in God *nor in the individual*. "The ego exists only to be destroyed." My "I" is like an eddy in a river. It exists, for I can see and talk about it. But it flattens out; there is no more eddy, but there *is* as much water and current as before. My "I"-hood was a *negation* of being. "But so too," a Brahmin once said to me, "is the river. It too is illusion." "Pity", then, if fully purified, contains neither sympathy nor antipathy, for each implies will—desire—directed to or withdrawn from an illusion: suicide would be no help towards this self-negation—for what more violent expression of desire could be thought of? There can be no trace here of Christian influence on Buddhism or of the latter on Christian mysticism, even though a St John of the Cross may use phrases almost identical with Buddhist exhortations.

But it is different when we come to symbolism. Buddhist and Christian art were, at first, aniconic, that is, symbols took the place of the human form: an empty throne, a lotus, an umbrella *was* Buddha: the lamb, the fish—by exception, e.g. Orpheus—were Christ. Then symbolism elaborated itself, especially in regard of the Tree, which was the Cosmic Pillar, and was Buddha: and again, the Tree of Life (Genesis; Apocalypse) which was the Cross, which *was* its fruit, the Crucified. Here, almost certainly, Alexandrian Gnosticism has worked in both directions. It could even use the great Tree (Daniel iv) which had a man's heart; and Jewish mystical interpretations of e.g. Prov. iii, 18. But the rich Christian literature that can be quoted is surprising, and the earlier symbolism seems different in kind from that which luxuriated in the Middle Ages; though St

Hildegard (I do not think P. de Lubac quotes her) could still see our Lord as a "giant". He stands, feet in the abyss, head high as heaven, arms encircling the world, uttering the cry which contains all sounds (somewhat as the Alpha and Omega includes the whole alphabet, and so all possible words), and at his voice all Nature moves, achieves its perfect rhythm and "dances". The ecstatic may be developing in her way St Paul's doctrine of Christ "fully fulfilling Himself in all things", which others expanded in a way parallel with the Buddhist "economy" of teaching: the Doctrine is given to, and accepted by, each *secundum modum recipientis*—"according as they could hear": there were not lacking Christian writers who said that Christ becomes "All in all", by being, for example, a Cherub among cherubs. It remains that this book should be of great use today, when so many of our disillusioned generation are turning to some kind of Buddhism: it shows both to what lofty and lovely visions the East could aspire, and how utterly disparate are Buddhism and our Faith which is so *realist*: for us, the Universe is not the dream of One who does not even dream. The translation is excellent, though the Greek accents are rather erratic.

C. C. M.

Miracles. By Jean Hellé. Translated by Lancelot C. Sheppard. Pp. vi + 288. (Burns Oates. 15s.)

WHETHER one accepts their supernatural character or not, happenings called miracles occur. It should then be possible for the relevant facts to be intelligently and impartially gathered and collated, so that others may judge for themselves. This is what Morvan Lebesque, writing under the above pen-name, has tried to do in this unusual and fascinating book. He is a journalist, editor of the Paris newspaper *Carrefour*, and he has used his professional talents to marshal his information and to display it in a way that holds the attention of his readers. Under the vague and wide title, we are in fact given a lively survey of modern miracles, though references are made to earlier parallels. His account is presented as impartial; he in no way sets out to defend a brief. He stresses the freedom of Catholics in regard to ecclesiastical miracles, even those approved. This doesn't mean that he is sceptical; it merely indicates his method. He wishes the truth of the genuine miracles to stand out from the reported facts, without need of an argued defence. The unbeliever will be made to think; his interest will be aroused, and he will not be exasperated into contradiction. The author does, however, drop his impartiality towards the end of the book, when he deals with fraudulent miracles. His interest in them lies in the method and psychology

of the impostors; his analysis is intended to illustrate the contrast between these instances and those previously examined.

A brief introduction contains general remarks of no great profundity. The miracles of the Curé d'Ars and the events of Lourdes form the subject of the first chapter. Fatima, with references to La Salette and Pontmain, is dealt with next. Then comes the case of Teresa Neumann. His account of the facts does not encourage enthusiasm, but his remarks at the end leave open the possibility of a partial degree of supernatural influence. This leads naturally to consideration of the visions of Catherine Emmerich, which are presented more approvingly. The next chapter examines the happenings at Beauraing. It is followed by the investigation of a number of imitators and fakers of miracles: Nicole Tavernier, Rose Tamisier, and the visionaries of Ezkioga. The book closes with a few pages under the title "The Miracle within us"; they are intended to place all these events in a proper perspective.

The treatment of most of these matters appears to be reasonably competent, but something further must be said about the chapter on Beauraing. Here, unfortunately, the author has committed a resounding *gaffe*. He suggests as a heading to his account the phrase "childish fiction detected and unmasked", and he gives what would be a devastating exposure, were it but accurate. His narrative and criticism are closely based on the articles that appeared in the *Études Carmélitaines* for April 1933, a few months after the apparitions. The unfavourable judgement of these was immediately controverted by other writers. But what is far more important is that, since that early date, the investigations of the ecclesiastical commission, its published findings, and the approval given by the Bishop of Namur, have undoubtedly changed the situation. The book shows a blissful unawareness of these developments. It is not surprising then that the original of this work should have provoked the strongest protest from the Bishop of Namur. The following declaration by him was published in *La Croix* on 28 December 1949:

Nous considérons qu'il est de notre devoir, spécialement après les éloges inconsiderés qu'en ont faits certains publications, de protester contre l'exposé fantaisiste, allant jusqu'à la parodie, qu'on y donne des événements de Beauraing. Ceci est d'autant plus regrettable que l'auteur déclare faire oeuvre d'historien et semble vouloir systématiquement donner l'impression que les autorités religieuses ont décidément pris une attitude d'opposition.¹

¹ Reproduced in *La Documentation catholique*, 47 (1950), c. 184.

It is also reported that the Archbishop of Paris has expressed regret that the *imprimatur* was given in his diocese, and that the author himself has acknowledged his mistake and taken steps to remedy it.¹

Anyone may make a blunder. Some astonishment, however, may be expressed that a journalist should write so confidently on a matter in regard to which he is in ignorance of easily accessible and highly relevant facts.

Such criticism leaves the book in a sorry state. Praise must all the same be given to the aim and skilful plan of the author. He has not offered a speculative examination of the miraculous, nor has he compiled a mere case-book. The miracles he mentions are well grouped, and unobtrusive but valuable comments are given, so that the whole forms a synthesis that gives an insight into the character of the miraculous. Such an approach has great value, and no doubt a later edition will remove the obstacle to the full usefulness of the work.

Apologétique chrétienne. 2e partie: La révélation chrétienne. By M. Lacroix.

Pp. 492. (Librairie générale de l'enseignement libre, Paris. 400 frs.)

To WRITE a good manual of apologetics is not an easy task, and the superficial character and wrong approach of such books have frequently to be deplored. Father Lacroix, however, has here succeeded in giving a presentation of the subject which is traditional in its general structure and method while avoiding the usual inadequacies. His exposition seems to be intended for seminarists and university students.

The philosophical and theoretical questions on revelation and miracles have been dealt with in the first volume of the course. This part approaches the historical facts of the Christian revelation, and seeks from these the interpretation they demand. The book opens with a useful introductory section on history and apologetics, in which the general principles of historical investigation in this matter are outlined. The author then begins his account with some chapters on the Jewish religion. These cover the questions: the Bible and history, Hebrew monotheism, the prophets, and the messianic expectation. They are very well done. His information is up to date; the apologetic angle is not stressed, but the conclusion is allowed to arise of itself from an exposition of the facts. The next section is on Christ. The chapters consider in turn: the New Testament and

¹ See the letter of H. Martin Gillett in *The Catholic Herald*, 2 October 1953.

rationalist criticism, the historical value of the New Testament, the preaching of the kingdom, the Person of Jesus, His claims, the miracles, Jesus as prophet and the resurrection. Again the approach is expository rather than argumentative, and the author never gives the impression of tendentiously importuning the facts. The defect of this quality, however, is that the treatment of the historicity of the New Testament and of the resurrection of Christ remains somewhat nebulous and weak. Early Christianity is the subject of the third section. The first Christian communities, Paul's conversion, the pagan world in the first century, Paulinism, St John, the spread of Christianity, and the witness of the martyrs are the points examined. The space allotted to these questions is greater than is customary, but the work as a whole is thereby made more balanced. Two appendices, on the religions of India and on Islam respectively, follow; and the book closes with an excellent conclusion that brings together the results of this careful investigation of all the facts.

The achievement of the author deserves great praise, and his work may be thoroughly recommended. The high qualities of this volume make one await with interest the next, which will be on the Church.

In Christ: a Sketch of the Theology of St Paul. By Dr William Grossouw. Translated and edited from second revised Dutch edition by Rev. Martin W. Schoenberg, O.S.C. Pp. 138. (The Newman Press. \$2.25.)

IN HIS introduction the author laments the fact that Catholics, clergy and laity alike, do not know Paul. Few would dispute this; but it is a sad state of affairs, and Dr Grossouw has offered this volume towards its remedy. He describes it as "an effort to give the reader some insight into the world of St Paul's thoughts". The approach is not biographical nor exegetical, but theological. Here then is a short book of biblical theology on Paul, written not for the specialist but for the ordinary reader.

Though popular in form, this work rests on deep scholarship. The method also is sound; there is no attempt to force St Paul's thought into a pattern and order alien to it. This makes for interest and understanding; but more than that, it means that some of the Pauline themes, especially the redemption, are shown to contain elements not yet assimilated into the treatises of theology. This, of course, has been made known already by a number of specialized studies, but the student will find it useful to have here an outline treatment in a handy form. Within its limited compass then, this book is a solid and praiseworthy contribution to Pauline literature.

More is the pity that it is marred by certain defects, due, it would seem, to the translator. Words and phrases occur that jar; they do not conform to English usage, nor, as far as one can judge, to American either. Again, something has gone wrong with the section-headings, several of which are confusingly irrelevant. Fortunately, however, these faults do not take away from the substantial readability of the work.

The Mother of God. By M. M. Philipon, O.P., M.S.T. Translated by Rev. John A. Otto, Ph.D. Pp. 154. (The Newman Press. \$3.00.)

THE French excel in writing popular books of theology. This compendium of Mariology is a good example of such work, given to us in an American translation. The account is clear and straightforward, though Father Philipon, as is usual with French authors, assumes a knowledge of technical terms not often found in an ordinary English reader. Devotion and scientific sobriety are happily combined, but the author has let slip one or two less careful statements. Is it true to say: "Only to see Mary would be enough to make one happy beyond words for all eternity" (p. 98)? A series of theological notes at the end of the book sets forth more fully some points met with in the course of the survey.

Some may be interested to know the author's views on questions still under discussion. In interpreting Mary's co-redemptive role he gives her a share in the acquisition of the merits and graces of salvation—that is, she took part in redemption *in actu primo*. This is affirmed without development; the reader is referred instead to the work of Father Dillenschneider. Furthermore, he does not confine her part in the distribution of graces to that of intercession, but—this time with far less support from other theologians—attributes to her a real instrumental activity in the communication of grace. No precise analysis is attempted of this function. The author tells us:

"it is difficult to determine with precision the nature of this action except to say that we cannot escape attributing to it a maximum degree of reality, so long as we are careful to distinguish its operation from the manner in which Christ and His ministers act upon souls" (p. 75).

This does not leave the content of the affirmation very meaningful. The translator uses throughout the forms "Mediatress" and "Co-redemptress"; it is to be hoped that these will eventually oust the more common "Mediatrix" and "Co-redemptrix".

It is probably pointless to lament the high price of American publications, but it will undoubtedly prevent the wide circulation over here of this useful little volume. The ugliness of the title-page may be more easily overlooked.

Modern Science and God. By P. J. McLaughlin, D. ès Sc. Pp. 89. (Clonmore & Reynolds. 6s. 6d.)

THE address of the Holy Father to the Pontifical Academy of Science on 22 November 1951 aroused on many sides great interest and admiration. In it the Pope discussed the bearing of modern scientific investigations on the traditional proofs for the existence of God. With a remarkable power of exposition he showed that the recent conceptions of science confirmed the philosophical arguments, in particular those based on change and finality in nature. Apart from the value of its theme, the discourse was important in that it gave evidence to all that the papal attitude to the progress of modern science is one of understanding and encouragement.

The author of this booklet thinks rightly that the address should be widely known and studied. With this in mind, he has prepared both a translation and a commentary. The Pope, of course, assumed in his audience a knowledge of the subject-matter that cannot be expected in the ordinary reader. The commentary, therefore, aims at elucidating the relevant philosophical and scientific data. Unnecessary technical terms have been avoided, and an effort has been made "to give enough and not too much". The scientific comments are perhaps more satisfying than the philosophical, but the author succeeds admirably in his main purpose. The ordinary reader is presented with an intelligible and adequate commentary, together with a good translation of the original text. The work is to be recommended not merely to the student, but also to all who have to engage in discussions on the existence of God.

St Ambrose: On the Sacraments and On the Mysteries. Translated by T. Thompson, B.D. Edited with introduction and notes by J. H. Srawley, D.D. Pp. viii + 157. (S.P.C.K. 10s. 6d.)

ALTHOUGH this review is late in appearing, it may still serve to spread knowledge of this useful volume. The handy patristic texts and translations produced by the publishers are well known. They are admirably adapted in size and in price to the needs of ordinary students. Here we are given, in translation, two works that are of importance to all who are interested in the early history of the liturgy.

The present work is a revised edition of an earlier publication. The translation itself remains the same, save for some emendations. While great care has been taken with its accuracy, one could wish that more attention had been paid to readability. The principal change made in this new edition is the assigning of *On the Sacraments* to St Ambrose. This was regarded as anonymous in the first edition, but the Ambrosian authorship is now accepted; the point is considered by recent scholars as established. The new editor has equipped the volume with a full and excellent introduction, together with copious footnotes on the historical and liturgical questions connected with the treatises; in this way he also displays in detail the evidence for the relationship of the two works and the authorship of the first.

Nowadays a certain dissatisfaction is rightly felt with the practice of quoting the Fathers in snippets. For sacramentary theology, the student now has in a short compass all that is necessary for an intelligent and complete reading of two frequently cited works.

St Augustine: Against the Academics. Translated and annotated by John J. O'Meara, M.A., D.Phil. Pp. vi + 213.

Tertullian: Treatises on Marriage and Remarriage. Translated and annotated by William P. Le Saint, S.J., S.T.D. Pp. viii + 196. (The Newman Press. \$3 each.)

THESE are volumes twelve and thirteen in the series *Ancient Christian Writers*. The American publisher sent them for review before Longmans, Green & Co. recently took over the publication of the collection in England.

The importance of the *Against the Academics* of Augustine is due to the light it throws on the personal development of the author. As a discussion of the problem of knowledge it is of no great value. The form and argumentation of the work are not to our present taste, and indeed prove wearisome. It is, however, one of the *Dialogues of Cassiciacum*—those earliest extant works of Augustine that give evidence of his state of mind during his stay in the villa of Cassiciacum between his conversion and his baptism. Because of this, to anyone who wishes to know in full the story of Augustine's conversion—and it is a fascinating subject—the book takes on a new and compelling interest. No doubt the ordinary reader needs some assistance in appreciating this aspect, but this Dr O'Meara has provided in good measure. His translation is up to the very high level of the series; his notes elucidate every point in the text that might cause difficulty, as

well as elaborating others; and his introduction gives the background necessary for the intelligent reading of the work.

One matter above others demanded attention: do the *Dialogues of Cassiciacum* give the lie to Augustine's account of his conversion narrated in the *Confessions*? In other words, was Augustine at this period a convert to Neo-Platonism rather than to Christianity? This is now a well-worn discussion. The editor summarizes the history of the question, and then asserts that there is no contradiction between the *Dialogues* and the *Confessions*, merely a difference of emphasis. His attitude, outlined in the introduction, is established and enlarged upon in the notes; it is made clear that it is the true interpretation. The student may thus find in this volume a nicely adjusted account of the state of Augustine's thought during this critical period of his development.

The idea of grouping in one volume Tertullian's three treatises on remarriage was well conceived. The arrangement serves to illustrate in a clear fashion that process of deterioration in his thought which led him from Catholic orthodoxy to Montanist extremism. All three works treat of the same theme: should a Christian marry again after the death of the first partner? When he wrote the first treatise, *To His Wife*, Tertullian was a Catholic. While advising against a second marriage, he admits that to remarry is not a sin. This work is by far the best of the three, though it is marked by the exaggerations inevitable in the author. The second section of it goes on to deal with the question of mixed marriages; here we are given many interesting details of domestic life among the early Christians. The second treatise, *An Exhortation to Chastity*, belongs to what is known as his semi-Montanist period. His attitude to remarriage is now more intransigent, but he has not yet erected his opinion into an essential sectarian dogma. It is in the third work, *Monogamy*, that we have a vehement and partisan defence of the Montanists and their teaching, together with bitter recriminations against the Catholics. Second marriage is declared to be nothing else but adultery, and his arguments against it are repeated and multiplied.

Tertullian is not an easy author. Father Le Saint has nevertheless surmounted the difficulties, and given us an excellent translation. His abundant notes are informative, scholarly, and interesting; his introductions are concise but adequate. It is true that the ordinary student will not at first be attracted by the subject-matter of this volume. Those, however, who take it up will be surprised at how much of interest they find—not merely because of the strange figure of Tertullian, but also because of the many aspects of early Christianity these works reveal.

Evidence for Our Faith. By Joseph H. Cavanaugh, C.S.C., S.T.D.
Pp. xii + 340. (University of Notre Dame Press. \$3.)

THIS is a clear and competent text-book of the standard apologetics. A methodical exposition, a bibliography, and an index make it easy to use as a handbook for classes or for reference. At the same time, though somewhat dry and scholastic, its presentation is sufficiently interesting to keep the attention of the ordinary reader. A good feature is the giving of a fairly lengthy, apposite extract from an author at the end of each chapter.

The material for the book has been gathered carefully, but these slips may be noted. The short comments on Josephus (p. 111) are incorrect; the author has confused the relevant passages. The view, given on page 238, that each bishop receives his jurisdiction from God is no longer held; in the words of *Mystici Corporis*, the bishops "enjoy ordinary power of jurisdiction received directly from the Sovereign Pontiff". Elsewhere one could quarrel with the ambiguous way in which a point is expressed. There are also two or three misprints. On the whole, however, this account is quite accurate in its information.

Within its limits then this book has undoubted merits. Superficiality and lack of originality are to be expected in a work of this nature; its accuracy and its readability are sufficient to secure its usefulness. Yet it must be confessed that a reading of it leaves a troubled sense of dissatisfaction. This is caused by the impression it gives that there is no insight into the problem of unbelief; not a hint is conveyed that there is at the back of it a real understanding of the positions taken up by others. A summary treatment has necessary limitations, but the glib assurance with which curt answers to all problems are delivered pat is irritating. The strength of our arguments, well-tried and developed as they have been in more voluminous works, must not blind us, surely, to the subjective perplexities of the human mind in its search for the revelation of God. What is wrong here is the jejune and inadequate psychology and theology of faith underlying the approach. In reading many an apologetic survey, the question comes to mind: is the cut-and-dried, no-difficulties-for-the-sincere presentation enough today, even for adolescents?

C. D.

Speeches. With an Introduction by the Author. By Adlai E. Stevenson. (André Deutsch. 12s. 6d.)

SPEECHES by politicians, particularly their electioneering speeches, are usually so ephemeral that even their authors are only too willing

for them to pass into oblivion—especially if they have been elected. But Mr Stevenson's speeches deserve a better fate, for he is something more than an unsuccessful candidate for the Presidency of the United States. He is a phenomenon. He was thrown, unwilling and unprepared, into a campaign which was more than usually raucous and hard hitting, and he treated his listeners as mature and responsible adults. His talks were profound, witty, and never attempted to do other than tell the truth, even though it might not win votes. He avoided all the cheap vote-catching tricks. For example, in speaking to the armed services overseas he said: "What you all want to know is when you will climb on board the transport that will bring you home. The only honest answer to that is that when our allies become strong enough for their initial defence, most of you can come home." Similarly to other pressure groups he consistently gave the honest answer. It may have been bad politics, but it was certainly good morals. No one can read these speeches without realizing that the honesty and courage which they display are at once a reflection of the heights that can be reached in democratic politics and a reminder that it is only through such political morality that democracy can show its superiority to totalitarianism. Mr Stevenson's fundamental principles are as valid and as necessary in London, Bonn and Rome as in Hamtramck, Michigan.

The Science of Society. An Introduction to Sociology. By Jay Rumney and Joseph Maier. (Duckworth. 9s.)

Social Psychology and Individual Values. By D. W. Harding. (Hutchinson's University Library. 8s. 6d.)

THESE two books both deal with the life of man in society, with the phenomena of social life. But whereas the sociologists are concerned with the complexity of social causation and are bold enough to claim the possibility (in the future) of predicting and controlling events, the psychologist is primarily interested in the mental processes and attitudes that bring social groups into being. *The Science of Society* is a revised edition of a book which on its original publication fifteen years ago was appreciated as a useful introduction for students. Hence it appropriately finds its place in Duckworth's enterprising series of *Social Science Studies*. Its value to students is that it sets forth the main principles and findings of sociology and provides a short but adequate history of the great names who have contributed to its development. There is no *parti pris*, though this text-book virtue makes the book lack colour and positive statement. Inevitably the reader grows to expect the balanced report: "on the

one hand . . . on the other hand". Perhaps it could not be otherwise in a branch of learning which has been bedevilled by too much theorizing based on too little proved and isolated fact.

Professor Harding has not written a text-book, but rather a closely argued personal viewpoint on the problem of how to reconcile the demands of man's social nature and needs with those of his individual personality. He takes his stand firmly on the fact that man's sociability is innate: "liking for friendly companionship is part of human nature". This sociability sorts itself out into three areas of need: friendly contact with congenial people, the sense of having a function in one's own group, and knowledge of social sanction for one's scale of values. In turn Professor Harding writes of pugnacity, the group's adequacy to its members, competition, leadership, innovations and innovators. He makes a discriminating use of the best of modern scholarship and writes with wisdom and charm, enlightened by more than occasional insights which compel acceptance. Perhaps the greatest value of this excellent work lies in the author's realist estimation of the work done so far in the field of social psychology. He points out that "the bulk of the psychological investigation of human beings has concerned itself with children, students, the lower ranks of industry and the fighting services, neurotics, psychotics and other handicapped people, delinquents and 'primitive' peoples". He follows this with a plea for the investigation of those "qualities that make for excellence in civilized directions".

Professor Harding offers no solution for social tensions other than some process of "integration" whereby internal unbalance and social antagonisms may come to live at peace. Perhaps this is as far as the psychologist can go; beyond lies the realm of the supernatural and the healing work of the grace of God.

Christian Faith and Social Action. Edited by J. A. Hutchinson.
(Scribners. 21s.)

THIS collection of essays by different hands is in the nature of a *Festschrift* for Dr Reinhold Niebuhr, offered to him by his colleagues and disciples. It represents the development of social thought among a group of Protestant theologians who founded in the U.S.A. in 1930 the Fellowship of Socialist Christians, subsequently changing their name in 1947 to the Frontier Fellowship, and in 1951 merging themselves with Christian Action. All of them deal with the role of the Christian in our modern mass society, stressing the value of personality and the need for community. The most interesting of the basic essays is that by Professor Paul Tillich on the meaning of human personality. He shows how protests against attacks on the

human person run all the way from Nietzsche and Marx to the Existentialists and the Depth Psychologists. But the essays concerned with the applications of the principles are not so satisfactory. In the early 1930s the Fellowship was committed to the complete Socialist ideal but has gradually moved away from this to some form of mixed society, but this is far from definite.

While the book is important as showing the trend of thought of a most influential group of Christian thinkers in the United States, there are two omissions which strike a Catholic reader. The first is the complete ignorance of the work being done in the same field outside America and Protestant Germany—a passing reference to Maritain and a word in a footnote on the *Mission de France* are the only mention of Catholic thought and activity. This prompts the reader to wonder where the fault lies. Maybe in Niebuhr himself. In the concluding essay, written by Niebuhr, he shows an ignorance of current Catholic teaching on the relation of the Two Powers, and in a most unscholarly way quotes the Argentine as an example of what the Catholic State means in practice! The second omission is that there is no mention of the family. Man is considered at work and in Great Society, but the most fundamental of all societies and communities is passed over in silence. One feels that this is a weakness which is symptomatic of much that is lacking in the sincere ideals and aspirations of this group of Protestant thinkers.

The Family. Report of the Second British National Conference on Social Work. (National Council of Social Service. 3s. 6d.)

Be Not Solicitous. Sidelights on the Providence of God and the Catholic Family. Edited by Maisie Ward. (Sheed & Ward. 12s. 6d.)

THE Second British National Conference on Social Work brought together some 700 delegates and observers from all branches of social work, statutory and voluntary, to discuss the family as an evolving social institution, and to pool the results of discussions which had been proceeding for some months in eighty-seven local study groups. Hence no more representative or prepared meeting could be imagined. If the results are a little disappointing it is because this Report gives no more than the main papers read and a summary of the reports made. Professor Titmuss, of the University of London, dealt in a provocative opening paper with the family as a social institution, and showed how new social problems will have to be faced through earlier marriages, women's work and the changing size of families. The most significant suggestion in connexion with social work itself

was "the unanimous recognition of the need to increase the use of the general family caseworker in the social services and to reduce the number and use of specialist workers". The Chief Welfare Officer of the Ministry of Health was not exaggerating when she said that this agreement was a landmark in social work. There was universal agreement, too, that the family will and must survive, despite all the pressures which, through neglect of the moral law and for other reasons, are threatening to disintegrate it. Nevertheless one feels the lack of any sound theory of values, a moral scale of reference, which alone in the long run can save the family. Social work which does not go beyond the economic, social and psychological causes of maladjustment can never be sufficient. Ultimately there are moral criteria, standards and ideals. Progress must be judged by this yardstick. For, as Christopher Dawson writes: "If the Catholic theory of society is true, the supersession of the family means not progress, but the death of society, the end of our age and the passing of European civilization."

Consequently Catholics must make that theory a fact, they must show what Christian family life really means. One is familiar with the objections: that it is impossible in the world of today, that certain compromises are called for, that we must take account of social and economic conditions. There is now an answer to all these objections. Mrs Sheed (Maisie Ward) has compiled a collection of thirteen essays by people who are happily married and whose happiness comes from the fact that they put their trust in God. As she writes in her eloquent introductory *Plea for the Family*, "the theme of this book is God's Providence in relation to Catholic families who put their trust in Him". Twelve of the thirteen contributors are American, the one non-American being Molly Walsh, the wife of the editor of the English *Catholic Worker*. Many of them perhaps have sought peace by fleeing to the fields, and so their experience is not directly useful to the millions of families condemned to live in the towns and cities of our industrial civilization. But their *témoignage* is none the less valuable as showing the attitude of mind they have preserved in the face of adversity, and their abandonment to God's will. Moreover, none of the accounts is idealized. They are the stories of ordinary people in ordinary circumstances who, in spite of all difficulties, are not solicitous for the morrow. This book should be recommended to engaged couples and to young couples who are just starting off their married life. It will provide them with inspiration and ideals in an acceptable and even an exciting form.

The Workers' Educational Association. The First Fifty Years. By Mary Stocks. (George Allen & Unwin. 12s. 6d.)

Any history of the rise of the working class in this country which did not accord a place, and a high place, to the W.E.A. would be incomplete. One is indebted to Mrs. Stocks, who is its Deputy President, for this workmanlike history of the first fifty years. It is more than a history of the growth of adult education in England, for it embraces, too, the whole labour movement; and the relation and reaction of the universities to this challenge, for their co-operation is not the least interesting aspect of this story. Naturally the figure of Albert Mansbridge looms large, as does that other staunch supporter of the organization from its beginnings, Dr William Temple. But Mrs Stocks has been so concerned to tell the whole story that at times it becomes a rather dry list of events and meetings. More about the personalities and a less determined endeavour to cram in all the facts would probably please the general reader better. However Mrs Stocks disarms this criticism in her *Preface*, and one can only be grateful that she has told such a good story so well in a book of manageable proportions.

J. F.

A Handful of Authors. Essays on Books and Writers, by G. K. Chesterton. Edited by Dorothy Collins. (Sheed & Ward. 10s. 6d.)

THERE are here nearly forty short articles or essays collected by Miss Collins from various newspapers and reviews, ranging in date from 1901 to 1931. The authors with whom he purports to deal include Mark Twain, W. W. Jacobs, Victor Hugo, Dickens, Thackeray, Tennyson, Browning, W. E. Henley and Alice Meynell. Nobody, unless he is quite new to G.K.C., will expect any clear information or appreciation—that must be sought elsewhere. But he will get what he cannot easily get elsewhere, a torrent of wit and wisdom, epigrams, paradoxes, undisguised jokes and plain common sense slightly disguised in ingenious arguments. If he does not learn much about Ruskin or Ibsen he will certainly learn a good deal about Chesterton and about things in general. Sometimes, it must be admitted, one would like the philosopher to be a little more specific. But if one could have stopped him while executing a series of somersaults to ask what exactly he meant by this or that, it would have been a heedless and fruitless interruption of a dazzling performance.

G.K. had a unique faculty for mixing the shrewdest observation of fact with the wildest play of imagination and it was a large part of his technique to lead up to the point he was going to make with a

series of glittering paradoxes. Because it is usual to praise the French language for its exactitude and polished precision, G.K. prefers to attribute to it the elaborate sinuosity of a serpent; all of which brings us eventually to his real meaning that rapid French talk is "flexible in the sense of seeming to fit into every inch or corner of conversation". The usual argument about problems of marriage and problems of temperament being created by two people being too much together is answered by pointing out that "an omnibus conductor and his wife see almost as little of each other as Romeo and Juliet". That, of course, was much truer when it was written than it is today.

Eric Gill is a subject very much to his taste and he amuses himself by making contrasts between Gill and Ruskin. The two longest pieces, about ten pages each, are those on Dickens and Thackeray; they are also the most equable and restrained. It is freakish to describe Tennyson, of all people, as loving Beauty more in Art than in Nature; and when he comes to Macaulay he rather cunningly dilates on the story of Graham of Claverhouse which distracts the reader from the consideration of balanced antitheses, the root of Macaulay's style and of his own. One of his best hits is at Mrs. Humphry Ward: "The charwoman would fail to see the peculiar pathos of Mr. Robert Elsmere who wanted to be a curate and also an agnostic." This has nothing to do with Milton, but it is very good and very amusing.

The Rosenberg Letters. Denis Dobson. (7s. 6d. net.)

THESE are some of the letters exchanged by Julius and Ethel Rosenberg from their separate cells during the long period from their arrest in August 1950 to their execution in July 1953. The object of the publication is said to be the establishment of a fund for the benefit of their two boys aged ten and six respectively. There are also a few letters from and to other persons concerned. Inevitably, it is all very painful reading. Some of the man's letters are strongly tinged with his politics and contain denunciations of "Fascism", "McCarthyism", lynch law, assertions of "the righteousness of our cause", and protests against the injustice of the trial and the "brutality" of the sentence. The woman's letters, charged with all emotion of a wife and mother in anguish, speak only of her separation from her husband and her children, and of the agonizing position of the whole family, and their very poignancy is heightened by her powers of expression. An appendix contains a selection from the numerous appeals for clemency addressed to the President of the United States, but there is nowhere any material which would

enable readers in this hemisphere to form an opinion of the justice of the verdict and sentence.

An anonymous Introduction recites briefly the facts of the numerous appeals and interim re-hearings which so grievously prolonged the case and Canon L. J. Collins of St Paul's maintains in a Foreword that capital punishment is a crime against humanity for any sin, "however great, however well authenticated". As to the specific guilt of this unhappy couple he is careful not to commit himself.

J. J. D.

Christ in Dachau. Pp. 105. (Newman Bookshop, Oxford. 3s.)

SINCE the Second World War we have heard little from the theorists who specialize in "the inevitable advance of man", their calculations having been rudely upset by the concentration camps. Occasional cases of wanton cruelty cause no great surprise, but wholesale bestiality on the part of men numbering tens of thousands is something unlooked for in our time. It displayed itself in Germany to an appalling degree previous to and during the War; it continues in Russia today.

All the German concentration camps were bad beyond truthful description, but some were worse than others, Dachau being the most notorious. The worst atrocities can never be described because the victims perished almost to a man. Among those who endured unspeakable tortures and yet survived, some have been persuaded to write of their terrifying experiences. *Christ in Dachau* is a collection of such accounts from many different hands all alike in the frightfulness they describe. This is not a book for the squeamish or over-sensitive reader; it depresses and nauseates in its terrible details. At the same time it reveals knowledge necessary for both the historian and the psychologist, distasteful though it be to both.

The saving grace of this publication is its witness to heroic suffering patiently borne by thousands of men and women. Priests were among the particular victims of Nazi cruelty. The heroism they displayed under torture, and their fearlessness in the face of death, inspire us with gratitude for the heights of virtue to which Christian souls can rise.

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